

Current Anecdotes

A Preacher's Magazine of Illustrations, Homiletics,

♦ ♦ Sermons, and Methods of Church Work ♦ ♦

Volume VII.

JANUARY, 1906

Number 4

CHARACTER AND GENIUS.

E. S. LEWIS, D. D., COLUMBUS, O.

A POINTER FOR BOYS. (209)

Eph. 5:15; Rom. 8:27.

A poor boy in Pennsylvania was struggling to get an education. He studied and toiled and taught, and contrived in every way, and finally got through. Hearing of a vacancy in a Chicago bank, he decided to try for it. His mother objected and his friends laughed at him. But he felt that he must try the great world. He met the bank president in his office, who touched a button. The bank's detective stepped in, looked at the boy, and went out. The president said, "Come back in a week." He came back. The president said: "There are forty-six applicants for this place. All have been watched for a week. Only two boys passed the character examination, which touched particularly the points of extravagance, vice, where evenings were spent, and the Sabbath day. All this is strictly business, not at all an inquisition into private character. This bank must take account of these things for its own sake. Of the two you have the best qualifications, and the place is yours."

ANOTHER DELILAH. (210)

Prov. 7:10; 1 Kings, 21:25.

An artist in silk-dying had a secret, discovered by him before he had completed his apprenticeship. Wherever he worked he accomplished so much that he was paid nearly double the amount received by other workmen. High prices were offered him for his secret. He always asked a higher one, and finally made it prohibitive. Certain silk men, competitors of his, employed a beautiful French girl to obtain from him the secret of his success. After much trouble she succeeded. Experiments showed that the secret was the right one. After that, his work was worth no more than another's. Two months passed. He became more and more despondent, and soon killed himself.

THE STORY OF A SWINEHERD (211)

Heb. 13:5; Matt. 6:33; Matt. 5:13; Ps. 87:5.

Two boys were herding swine in Italy. Their employer found them talking together, and was angry, shaking his stick at them, and driving them each to his side of the pasture.

That night they ran away, taking the road to Rome. After a long tramp they reached the Eternal City. The first thing they did was to go to a church. After they had rested and prayed, they went to look for employment. Peter was taken as cook's boy in a cardinal's house, but Michael could find nothing to do, so he almost despaired and almost starved. He went to his friend Peter, who gave him something to eat, and at night secretly let him into his attic to sleep. Michael found nothing to do for a long time. But he liked to visit the churches and gaze at the fine pictures therein. Something stirred within him, and he took bits of charcoal and sketched pictures on the walls of Peter's attic room. One day the cardinal discovered them. The boys were frightened, and Michael declared that he could rub them all out. But he did not understand the cardinal, who was amazed at their accuracy and power. He took Michael to a drawing master, and gave Peter a better position in his house. Michael worked diligently and became an enthusiast in his art.

His other name was Angelo. This was the humble beginning of the man who was almost a universal genius: painter, architect, sculptor and poet. The Church gave him refuge in his poverty and distress, the Church furnished him with his inspiration, instruction, and later with a broad scope for his wonderful genius.

LITTLE PARABLES.

IF A BROTHER ERR. (212)

James 5:19.

The British freight steamship Koronna from Indian parts to New York, was compelled to linger along under very much reduced speed because a devil took possession of one of the Lascar stokers. Gingo Bux lost his lamp and Abdul Kareesh was so sympathetic that he said he would willingly give him a lamp if he had two. Several days later Gingo discovered the missing lamp in Abdul's trunk, and when he accused him the latter fell in a dead faint. Keda Ring is hadjii or spiritual overseer of his Mohammedan brethren, solemnly declared that it was a devil in him that caused Abdul to steal his brother's lamp. "A devil" echoed all

the Lascars, and leaving the furnaces they carried Abdul on deck, and facing him towards the morning sun, they chanted from the Koran all day. In fact, it was an all-day prayer meeting. At evening time Abdul became conscious and spoke, but spoke in English, which he did not know. It was pronounced an English devil and some further ceremony was necessary before the devil was exorcised, it having supposedly disappeared down one of the hatchets, whereat there was great rejoicing.

Talk about heathen practices, this would seem to excel. Now, if a brother Christian steals anything from us do we call a prayer meeting and read the Bible and lay part of the blame at least on the enemy of our souls? Hardly ever, sometimes never. We call the police or swear out a warrant and remark that we always were suspicious of him, and another didn't like the look of his eyes, and there is rejoicing, but it is rejoicing over the fact that the guilty one was caught, and as far as stopping our business to lament over a brother's downfall, well, do you think we are lunatics?

F. M. B.

THE POWER OF HABIT. (213)

Num. 21:9.

A young man, some years ago, while in the jungles of Africa, with an exploring party, caught a young boa constrictor, which, for amusement, he taught some wonderful tricks,

one of which was to coil itself about his feet and body, and as it reached above his head, to curve over and kiss his face, and then at a signal, drop to the ground. By his popular exhibitions in England, he made money; and then formed the habit of drinking. One night he gave an exhibition in Manchester. The scene an African jungle. A traveler came on the stage, stopped, and listened, spellbound. A rustle was heard as of a stealthily moving object, and there appeared the head of a great snake, with eyes like fire. It crept softly to the man, wound itself about him, and brought its head in line with his face. He gave the signal, but the serpent had him entirely in its power and tightening its coil about his body, crushed out his life.—A. T. Pierson.

THE FROZEN CREW. (214)

Rev. 3:15.

In search for Sir John Franklin, the successful party records: "We found the ship, an English vessel, crowded up in the ice. It had been there thirteen years, and the sailors cried when they saw it. We climbed in and found the captain sitting at a table, with his hat, and overcoat on, and pen in hand. The last words he had written were: 'My wife froze last night.' The sailors were sitting around frozen." There are churches where the members have sat around frozen for more than thirteen years.—A. T. Pierson.

Sermon Seed Thoughts.

ILLUSTRATIONS FROM BIOGRAPHY AND ON PRAYER.

BY A. T. PIERSON.

A CLOSING WORD. (215)

Rom. 12:1.

Neander's closing message to Dr. Charles Hodge, as he left Berlin for America, written in his album, was:

"In ourselves, nothing;
In the Lord, all things;
When alone to serve,
Is glory and joy."

diligently cultivated the habit of considering the convenience and comfort of others even in small things. Simply as a gentleman, in the interests of polite behavior, he had early recognized that fundamental principle of all correct deportment, and not only inculcated but practiced it, until it became a second nature. So that even the approach of death did not cause him to forget his own rule.

MINISTERIAL CONSCIENTIOUSNESS.

Job 17:9; Ps. 24:4. (216)

The late Dr. Maltbie D. Babcock kept himself in what, using medical language, he called an "aseptic condition," for his ministerial work. Being invited to smoke, he declined, with the explanation that he was often called upon to visit the sick, and any odor of tobacco on him would unfit him for his delicate ministry. Being offered the use at any time during the winter of an opera box, he courteously refused it on the ground that he must keep himself spiritually aseptic.

LOVE THINKETH NO EVIL. (218)

1 Cor. 13:4-7.

Before Dr. John Hall sailed on his last voyage, he said of former friends who had misunderstood and unwittingly wronged him:

"I shall always think of them kindly and prayerfully, for they are my brethren in Christ, and sincerely mean to honor and serve Him." Though but human, he never betrayed a trace of bitterness. His was a great, well rounded Christian character. His fellow ministers in New York are a fine body of men, but they generally agree that he was head and shoulders above them all.

CONSIDERATION FOR OTHERS.

Sam. 12:10; 2 Pet. 1:7. (217)

Lord Chesterfield, when on his deathbed, apologized to his attendants for the trouble he was giving to them, not because he was essentially so unselfish, but because he had

THE JUDGMENT DAY. (219)

1 Cor. 4:5.

Canon Liddon many a time referred to the Final Judgment, and sometimes quoted Dr. Pusey, who, on hearing of some personal slan-

der, would say in his way: "My dear Liddon, why do you mind? The Day of Judgment will put all that right."

INDIFFERENCE TO CRITICISM.

Ps. 67:9. (220)

Mr. Spurgeon well said, "When a dog is not admired he does not fancy it. But if he is after a fox he cares nothing whether he is noticed or not. No man who is after souls cares to be noticed. He forgets himself."

THE DANGER OF OUR TIME. (221)

John, 8:32.

It is not so much bigotry and intolerance as easy-going *indifference* to all truth and consequent loss of the spirit of moral adventure. Better give our diploma to Mr. Feeblemind than to Mr. Ficklemind, to Mr. Narrowmind rather than to Mr. Doublemind; there is more hope of him. Better a bigot in a professor's chair, all aflame with one good thought, one high purpose, than a broad-minded vagrant philosopher.—Pres. Hopkins.

LAST WORDS OF LINCOLN AND

McKINLEY. (222)

"My wife. Be careful about her. Don't let her know." "Let no one hurt him. I am sorry to have been the cause of trouble to the Exposition." Such, and in the above order, were the words spoken by President McKinley after the cruel, fatal attack upon him by the disciple of anarchy.

When Lincoln lay dying he said he had never intentionally planted a thorn in any man's life.

CAREY'S PREPARATION FOR HIS WORK. (223)

Gal. 1:15.

As a lad, Carey showed marked aptitude for language, and learned by heart nearly the whole of Dyche's Latin vocabulary. Books of science, history, travel, had for him a special charm, and he could always "plod." When apprenticed to Clarke Nichol, the shoemaker, he found, among his master's books, a new Testament commentary, in which he first got a glimpse of Greek letters, which excited his curiosity and he sought from a learned weaver his first Greek lesson—all this before conversion, with, of course, no thought of going to India and becoming the century's greatest translator. When, years after, he offered himself as a missionary, he had still no conception of the sphere God had for him, not until he got to Serampore did he begin to see the providential meaning of that early passion for languages.

TEMPERANCE AND SUCCESS.

Matt. 11:19. (224)

One of the rules of Andrew Carnegie for his own guidance upon the road to success is this: "Never enter a bar room, nor let the contents of a bar room enter you." Let every young man understand that strong drink is a foe to professional advancement or business success.

EXTEMPORARE PREACHING. (225)

1 Tim. 2:16; Luke 3:18.

Dr. R. S. Storrs, confessedly the foremost extemporaneous preacher in America, believed that method of address makes "public discourse more natural, free and flexibly vigorous, less literary in tone, more direct and energetic." For years he used the pen freely. His first extemporaneous sermon in Brooklyn was a failure, and for years thereafter he abandoned extemporaneous discourses. But, from 1866 on, his sermons were, as he expressed it, "carefully unwritten"

GOD MOVES IN HISTORY. (226)

Ps. 9:17.

Livingstone's death prompted the establishment of Free Town, the freed slave settlement near Mombassa. Salter Price the very next year—1874—bought a tract *close to the grave of Rosina Krapp*, dug thirty-one years before,—the first-Christian grave in East Africa. Her husband's prophecy was coming true: "The victories of the Church are won by stepping over the graves of her members; though many missionaries may fall in the fight, yet the survivors will pass over the slain in the trenches and take this great African fortress for the Lord." Wonderful Transformation! The Mombassa Free Territory was bought by Britain to furnish a refuge, within which any slave who stepped became a free man. Bishop Patterson's death in 1871, in Melanesia, was due to the kidnapping carried on by Europeans in the South Seas, which disposed the islanders to avenge their wrongs on the white man; and this started anew the movement against the traffic in slaves and led to the measures which, in 1873, brought about the treaty with the Sultan of Zanzibar which closed the slave market there—and the very ground it stood on, bought for the Universities' Mission, holds the Zanzibar Cathedral, the communion table standing on the very site of the old whipping-post!

PRAYER.

THE THREE FRIENDS. (227)

James 2:23

"Let us hold fast the three-fold cord that cannot be broken: the *hungry* friend needing the help, the *praying* friend seeking the help, and the mighty *giving* Friend, loving to give as much as is needed."

BEAUTIFUL THOUGHT ON PRAYER.

Ps. 6:9. (228)

In an old Catholic book of devotion, the writer refers to prayer as a golden rope, let down from heaven, and which we are bidden to climb up, hand over hand. As we climb, looking up, we seem to be drawing heaven down, but really we are being drawn up.

PRAYER AND WEAKNESS. (229)

2 Cor. 12:10.

The electric magnet is a piece of soft iron, like a horse-shoe, around which is fine wire,

in many coils, through which passes a current of electricity. As this current sweeps around the helices which hold the nerveless, pulseless iron, it imparts to the iron a strangeness of power. Without it the horse-shoe cannot lift even a pound of metal. But with it it will lift three thousand and five hundred times its own weight.

SURRENDER TO GOD. (231)

Rom. 6:16.

In feudal days, the vassal did homage by putting his folded hands in those of his feudal master, as a token of dedication of his active powers to his service in work and war. This custom suggested Dr. Moule's sweet hymn!

"My glorious Victor, Prince Divine,
Clasp these surrendered hands in Thine!
At length, my will is all Thine own,
Glad vassal of a Saviour's throne."

DO YOU BELONG TO GOD OR TO THE WORLD? (230)

James 4:4.

Orcagna, in his great picture, represents Solomon, the worldly and idolatrous King, as rising out of his sepulcher in robe and crown, at the trump of the archangel, un-

certain whether he is to turn to the right hand or the left. What a satire on carnal discipleship!

PRAYER.

(232)

2 Chron. 34:27.

The following epigram from *The Monitor* of March 1712, jointly edited by Tate, the poet laureate, and Smith, is a rare and curious specimen of the old style:

Prayer highest soars, when she most prostrate lies,

And when she supplicates, she storms the skies.

Thus to gain heaven may be an easy task,
For what can be more easy than to ask?

Yet oft we do, by sad experience, find
That clogged with earth, some prayers are left behind,

And some, like chaff, blown off by every wind.

To kneel is easy, to pronounce not hard;
Then why are some petitioners debarred?

Hear what an ancient oracle declared:
"Some sing their prayers, and some their prayers say;

"He's an Elias, who his prayers can pray."

Read and remember, when you next repair
To church or closet, this memoir of prayer.

Illustrations for the Church Year.

W. L. HUNTON.

(233)

A LIGHT TO LIGHTEN THE GENTILES.

Matt. 2:1; Matt. 28:19, 20; Isaiah 60:3.

In the coming of the wise men we see a confirmation of the words of Simeon,—"A Light to lighten the Gentiles." In some European countries it is an ancient and beautiful custom at Christmas to place a sheaf of wheat on a pole that the little birds may feast and not starve. Shall we be less merciful to the heathen? This rather than the number of the Magi should be our Epiphany Question.

The wise men came from afar. Even with our churches at our doors, our modern wise men afford few examples of such Christ seekers. Agassiz began his open-air instructions in geology with silent prayer; Isaac Newton would remove his hat at the mention of God's name. When twentieth century scholars show proper deference to the Christ and His Word, great impetus will be given to the spread of the Gospel with its healing and saving power.

THE FRUIT OF WORSHIP. (234)

Ex. 20:8; Luke 2:27, 2:37, 2:42; Heb. 10:25.

The parents of Jesus thought it worth their while to take the boy Jesus with them to the Temple. In the light of this lesson will any one say it is not important that children should attend Divine Service? A boy fourteen years of age, walked ten miles to a strange place to see a church convention, and returned at night without a morsel of food. Back he

went the following day. The fruit was a purpose in his heart to enter the Gospel ministry. Opposed by his father and pastor, hindered by poverty, yet those two days in God's house gave direction to his after life and he became the great Lutheran orator and author, Rev. Joseph A. Seiss, D. D., LL. D. God's word will not return unto Him void.

CHRIST'S ORDERS. (235)

St. John 2:5.

Christ's orders are supreme. We have nothing to do with them but to obey. An officer under Wellington once pleaded that it was impossible to execute certain of his commands. The answer was: "I did not ask your opinion; I gave you my orders, and I expect you to obey them." Christ gave his orders and does not ask our judgment, opinion or likes respecting them. He speaks that we may obey. He does not debate with his servants. His word may involve things strange or impossible to our feeling and thinking, as in the case of Abraham, Moses, Jonah, or Peter, or include what we might consider hazardous, doubtful, or even injurious; nevertheless, it is our part to do what He saith without a word of questioning.—Dr. Seiss.

SUFFERING IN STORE. (236)

Matt. 8:12, 25:41.

The wail of Bethlehem's innocents sounded to Rama, seven miles distant. What anguish and sorrow filled those 600 homes which were

stricken when amid holiday rejoicings the Iroquois disaster brought suffering and death to the hapless victims; but these sufferings and heartaches are as nothing to that Epiphany of Soul suffering in store for the children of the kingdom who despise their spiritual heritage.

FAITH MANIFESTED AND DEMONSTRATED. (237)

Matt. 8:13; Luke 9:2.

Impelled by an inspired faith the late Dr. Passavant, the founder of the revived order of Deaconesses in America, founded the Milwaukee hospital with a single dollar. The multitudes who go forth from its merciful walls annually are the living fruits of Dr. Passavant's marvelous faith and the healing helpfulness of a true Gospel practically applied.

IN DISTRESS DELIVERANCE.

Matt. 8:24, 25; Psalm 50:15. (238)

When Israel found the Egyptian army behind them, and the mountains on either side of them, and the deep sea before them, they were ready to despair, and began to rail against Moses for bringing them into such a hopeless dilemma. But the word was, "Fear ye not, stand still and see the salvation of God." And the sea divided and soon they were singing their song of triumph on the further shore. And so it is ever in all the terrible straits to which Christ's believing and obedient people are reduced. They may not see how relief is to come, but at the needed moment it comes and the Master appears, treading the turbulent waters beneath His feet. Long and terrible as the distress may be, He is never too late to bring deliverance.—Seiss.

Historical Illustrations.

A. J. ARCHIBALD.

THE RETURN OF THE KING. (239)

Rev. 3:11; Matt. 24:42.

Richard I. of England took the best of his Knights and went to Palestine on a Crusade. He left his brother John at home as regent. And in the Holy land three times he hurled back the armies of Saladin. But coming home he sought to pass through Austria and was imprisoned. For months he lay in jail. Said John in England, My brother is out of sight, I will steal his throne. So he travelled and gave gifts, and like Absalom tried to steal the hearts of the people. Richard had been a power in the past. John had never thought of opposing that brother in England. But NOW he was out of sight and John forgot the FUTURE. In disguise, at length, Richard landed in England. His throne had been stolen. But the "Lion hearted" would win it back. By wondrous feats of strength and war-like skill the people are brought to their knees before him and John knowing all was lost came tremblingly down and was abased. Richard forgave the poor weak fool that forgot to look ahead.

God is never out of sight. If you open your eyes he is here today. He has been here in the past, he will be here tomorrow, and there forever. Will we dare to ignore Him in the plans of life?

PEACE THAT DESTROYS. (240)

Ezek. 13:10.

Prof. Emil Reich in his "Foundations of Modern Europe," after describing Prussia's victory over Austria in 1866, and France's humiliation in 1870, goes on to philosophise on the position of Austria in Europe. He calls her a third rate power. But then he says, "If Austria had grasped her opportunity and hurled her forces into Prussia, while the German armies were in France, she might have been a power of the first order in Europe today." But Austria had found war bitter. And the writer concludes thus: "Peace

is a blessing. A peace that blights a curse. Better far have war than to be *thrust down out of power by a foolish love of peace.*"

The Church loveth peace and quietness, all unthinkingly we say, let there restful periods continue. After the campaign, rest. Yes quietness seems sweet to the sick man, to the feeble. But again let us hear the words:

"Better far have war than to be thrust down out of power by a foolish love for peace." The Church of God must war on the evils of our day or lose her place as the fighting friend of the common man.

TAPPING THE RESOURCES (241)

Matt. 3:5.

In 1894 a reform party in Russia issued a tract for general circulation. On the front page was a cartoon showing how the revenues of the country were expended. It represented the gold, on being squeezed from the people, as being thrown into a receiver. From that by a long pipe it was supposed to flow out to the far East, to prosecute the war with vigor. But all along the way the pipe was tapped. Here the tax collector drew off a portion. There the dishonest contractor got a share. Then the nobility found a leak from which the gold flowed into their pockets. Of the billion dollars cast into the receiver only a few million ever reached the East; and this was represented as flowing into the harbor at Port Arthur, in the shape of ruined battleships.

That cartoon put forth a great truth, that has taken a hold on the people. It is this: The rulers of Russia have ruled the people for their own ends, and for personal aggrandizement. They have never asked how can we lift the peasantry. But, *how can we lift the earnings* of the people. The days draw nigh when Russia must have liberty or bathe in blood. When men command us to devour us, then let us hurl them from their seats of power!

But when, through the history of the thousands of years in which the Father has dealt with us, we find not one instance in which he sought us for other than *our* highest good, then I say it is glorious, it is noble, it is but just, to say, "As every command of thine obeyed in the past has brought a blessing, we obey today."

THE SALT OF THE EARTH (242)

When Jesus called his disciples the "Salt of the earth," he implied that his Church would save the world from putrifaction. That is what is has been doing all through the centuries.

Norway and Sweden are pulling apart, after nearly a hundred years of union. Neither can see any good in the other. There is bitterness at this time. The two nations occupy one peninsula. Norway the nation of the mountains and Sweden the nation of the plains to the South and East. Swedes may see no good in Norway, but the mountains of Norway rising up in their rugged grandeur break the winds from the Northern ice, and hold back the gales from the pole, and make the climate of Sweden bearable, without these mountains of Norway, Sweden would be suited only to the Laplander and his reindeer. Little thanks comes to the protector.

So the church of God has swept back the impurities of the East and held back the vices of the West and we of today live under her shadow and we never think how much we owe her. Without her the Republic would be a wilderness of sin.

COWARD REDEEMED. (243)

Rev. 5:9.

Of the three hundred men of Sparta that marched up to the pass of Thermopylae to meet the Persian host, only one saw again his native city. During those first two days of fighting in the pass, two of the three hundred were laid aside with a peculiar disease affecting the eyes. But on the morning of the third day, word was brought to the sufferer that the Persian army was coming down behind, and that today the men of Sparta would die at their post. One of the invalids immediately buckled on his armour and ordered his helot to lead him to his place in the ranks. His name, the name Eurytus was written large on the monuments set up by Sparta. But the other saw his opportunity to survive, and his helots carried him south, he thought, to live. But the men of Sparta scorned him. His name was a by-word. His shame was flung in his face. Aristodemus was a name of shame. And as the months went by they forgave him not. A year went by. Again the battle was on. The men of Sparta face the same Persians on the Field of Platæa and now Aristodemus is in the front ranks. He outreaches all. With power seemingly superhuman and courage indomitable he leads the way. They found him in his blood. Then they forgave him. The stain on his name was washed out in his own blood.

THE TWO BIRTHS (244)

I Peter 1:23.

A little over a year ago there was born to the Czar of all the Russians a son. At birth he became heir apparent to the throne of the Romanoffs. At once he was given lands and title and made a colonel in the Imperial Guards. The day after birth his future had been provided for, as far as his Imperial father could do so. The child of the meanest peasant seems more secure as to his future than the Imperial babe. But the Czar made no provision beyond this life. But the great Father of us all *has*. He has made preparation for the future of the Russian babe. If he dies in childhood it goes directly to his bosom. If he passes on, in manhood, then God has made a way whereby he may enter the portals as pure as though a little child. Whatever befalls him here he may live in a mansion there. For whether one be the son of a Czar or the child of the Czar's skullion, our Father who is in Heaven has thought and planned and sacrificed that our future might be bright.

Textual Search-Lights.

2 Cor. 2: 14. (245)

In the King James Version, Paul is represented as writing to the Corinthians, "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." Here we fail to gain the force of the curious mixed metaphor which Paul uses.

"The verb used means to *lead a man as a captive in a triumphal procession*. The metaphor is taken from the triumphal procession of a victorious general. God is celebrating his triumph over his enemies; Paul (who had been so great an opponent of the Gospel) is a captive following in the train of the triumphal procession,—yet (at the same time by a characteristic change of metaphor) an incense-bearer, scattering incense (which was always done on these occasions) as the procession moves on. Some of the conquered enemies were put to death when the procession reached the Capitol; to them the smell of the incense was "an odor of death unto death," to the rest who were spared, "an odor of life unto life." The metaphor of a triumphal procession occurs again in Col. 2: 15.—Conybeare & Howson.

Phil. 4: 12. (246)

I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. The Revisers translate the phrase I am instructed, have I learnt the secret. The literal meaning is *I have been initiated*.

Phil. 1: 27 and 3: 20 A. V. (247)

The word translated "conversation" in our English Bible is literally the word "politics." It is "conversation" in the sense of conduct, and includes all the activities of life. So it may well be translated "citizenship," which in

our day is accounted a nobler word than politics, though the two are of equally worthy origin and meaning.—*Epworth Herald*.

PREACHER'S SCRAP BOOK.

A HERO OF PEACE. (248)

2 Sam. 14: 14.

There is no pathos like the pathos of real life. The recent death of Professor Finsen, the inventor of the "light cure," recalls one of the saddest of stories. He was only forty-three, and had been an invalid for years. "He gave all his scanty energy," says the *British Weekly*, "to the perfection of his invention. During recent years, when he might have made for himself a fortune, he lived on a salary of £300 a year paid him by the Danish government. His only wish was that he might live long enough for his son, now five years old, to remember him."

The picture of the dying scientist giving his last strength to battling the inroads of disease in others, and wishing for himself only so much of life as would leave an undying memory in the mind of his little son is as heroic as it is pathetic.

THE BIBLE IN INDIA. (249)

"My brethren," said a Brahmin lawyer, "it were madness to shut our eyes to the fact that Christianity has come to India. It is not a passing episode; it is a mighty, conquering and permanent spiritual power, come to stay and repeat its victories."

A learned Hindoo, lamenting the deplorable condition of Hindoo society, said: "The first remedy I have to suggest is the introduction of the Bible as a class book into all primary and high schools. I believe if the teaching of the Bible be substituted for that of the Puranic theology our students will at last be freed from the trammels of bigotry and will learn to reason, generalize, and investigate like rational men. I am not a Christian, but I think the more Christlike we become the better for us and our land."—Record of Christian Work.

A PRODIGAL'S RETURN. (250)

Gal. 4: 6; Rom. 8: 14-17.

A young man returned to Philadelphia, his home, recently, after spending a prodigal life of two years in the West. The young man is the only son of a well-to-do merchant of that city. His parents grieved so over his absence that they spent all their savings in their effort to find him. When these were gone the father sold out his business to obtain more funds. In spite of the sacrifice he had made for the boy, he was overjoyed to learn of his presence and sent him money to return. Freighted with pathos as this instance may be, it but faintly portrays for us the heart of the Divine One. If an earthly father would give all he had to find a wayward son, how much more has our Heavenly Father done to win back a lost race. It is not a question of whether God cares for his children; it is whether his children care for him. God wants us all, but all do not want him. The Christian's God is the only answer to the question, What must I do to be saved?

SERVANTS OF GOD. (251)

Rom. 6: 22; 1 Pet. 2: 6; 1 Cor. 7: 22, 23.

Ownership seems to imply bondage, slavery; but in God's service ownership implies liberty, freedom. "I am thy servant, O Lord," said David, "thou hast loosed my bonds." We make servants by binding bonds; God makes servants by loosing bonds. He makes us free that he may make us serve, and it is the liberty of God that makes us serve with a glad heart. You have read of the Englishman going through the slave market at Cairo, coming upon a black man and asking the Arab slave-driver what he would take for that fellow. And the black man heard and knew that an Englishman might not be trading in human flesh, and he said to the slave at his side, "If that fellow were home, he wouldn't believe in slavery; but now that he is off he is trying to make money by buying and selling us; I would like to put a knife into his heart." The Englishman went on and consummated the bargain, and then came before the black slave with a roll of paper in one hand and a roll of money in the other, and said, "Here is your liberty, and here is something to begin life with. Go out now and make a man of yourself." The black slave, astonished, said: "You don't mean it, sir. I can do just as I please?" "That is what I mean." "Well, now," he said, "if I can do just what I please, won't you let me go with you and serve you the rest of my life?" Was that a natural thing? That man made him a servant by liberty, and God makes us servants by giving us freedom.

CARE—WONDERFUL (252)

When we think of the labor required to rear the few that are in our house-holds,—the weariness, the anxiety, the burden of life—how wonderful seems God's work; for he carries heaven and earth and all the realms in his bosom.—Beecher.

ADVERSITY. (252)

A flower has been discovered in South America which is only visible when the wind blows; it is of the species cactus, and when the wind blows a number of beautiful flowers protrude from the little lumps on the stalks. So, beautiful lives are developed by adversity.

A German baron had a deep ravine near his castle, and thought to make a huge Acolian harp of it. He stretched wires across it. In the gentle breeze it was silent, but when great storms blew down the ravine the air was filled with music.—R. R. Meredith.

Stars may be seen from the bottom of a deep well when they can not be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.—Spurgeon.

Tommy (dressed for evening party): "Mother, shall I wash my hands or put on gloves?"—*Punch*.

SECOND BOOK OF ACTS.

A FILIPINO EVANGELIST. (254)

BY BISHOP FRANK W. WARNE.

About sixteen years ago in the Philippine Islands Paulino Zamora, a Filipino, became anxious to secure a Protestant Bible, but there was none to be had in all the islands. After some time he succeeded in getting a portion of the Bible from the captain of a Spanish ship, and began to study it. About twelve years ago the British and Foreign Bible Society sent two agents to the Philippine Islands. They were poisoned, probably at the instigation of the friars, in the Manila Hotel De Orienti. One of them died, but the other escaped. Paulino Zamora received from them a complete Bible and some instructions. He knew that he could not, if it were known, keep a Bible in his home in Manila, and therefore for the purpose of studying it he moved out in the province of Bulacan, some distance from Manila, and there continued his Bible study. Through faith in the truth he found in the Bible he entered into as definite an experience of justification by faith as Martin Luther did when climbing the stairs of St. Peter's on his knees.

THE CRIME OF OWNING A BIBLE.

Paulino Zamora rejoiced in his new experience and invited some neighbors to study the Bible with him, and it soon became known to the friars that a Protestant Bible was in his possession. One evening, about sunset, his house was surrounded by the police; he was arrested, a search was made, the Bible found, and he was taken to Manila and cast into the Billbid prison. I tried to enter one of those unventilated dungeons in a Spanish prison near Manila, but found the stench so strong I soon retreated; and yet the Spanish prisoners were compelled to exist for years in those vile dungeons. Zamora was soon, without a trial, banished to an island in the Mediterranean Sea.

Paulino Zamora had a brother who was a professor in the chief Roman Catholic college in Manila. He had also a son called Nicholas; when the father was banished the uncle took the nephew and put him into college and educated him for the Roman Catholic priesthood.

During the year 1898, in the provision of God for the religious liberty of the Filipino people, three events occurred; (1) Paulino Zamora returned to Manila, (2) Nicholas Zamora, his son, graduated with honors for the priesthood from a Roman Catholic college; and (3) the American flag floated over Manila.

CONVERSION OF THE YOUNG PRIEST.

During all the years of his college course, Nicholas had been anxious and curious to see the book for which his father had been banished. When they came together in Manila under the protection of the American flag the father, unhindered, taught his son the Protestant Bible and led him into a clear experience of personal salvation, without the intercession of the Roman Catholic priests.

During the month of July, 1899, the Rev. Arthur Prautch, a Methodist local preacher,

who had an institute in Manila for American soldiers, announced in the Spanish papers that the following Sunday there would be a Protestant service in the Spanish language in the Soldier's Institute. Mr. Prautch secured an interpreter at four dollars (Mexican) an hour, and twelve persons were present. They continued thus to meet for three Sundays, and on the fourth Sunday the audience had grown to an attendance of thirty, but the interpreter did not appear. Paulino Zamora and his son Nicholas were in the audience. Mr. Prautch, not knowing Spanish, said to Paulino: "Will you speak?" The courageous old man stood up, and though he had suffered banishment and the loss of property, he could not speak publicly. There are many good people in the Christian church, for whom we thank God, who are not preachers or public speakers.

THE FIRST SERMON.

When the trembling old man failed to speak to the people he turned to Nicholas and said: "Nicholas, you try." Nicholas sprang quickly to his feet, opened his Bible, read with great enthusiasm the passages his father had taught him and told the people the way he had found peace with God through faith in our Lord Jesus Christ, without the intercession of the priests; he showed that all priestly intercession was unnecessary, that the way of life was made plain in the Word of God, and denounced in a vigorous manner the friars for the way they had taught the Filipino people. Nicholas reminds one of Spurgeon in his physical form, religious enthusiasm, and fluency of speech. Mr. Prautch saw quickly that Nicholas was a God-chosen and prepared instrument, and said: "Nicholas, will you speak again next Sunday?" Nicholas replied: "It will give me pleasure."

Mr. Prautch wisely announced that on the following Sunday Nicholas Zamora would preach in the institute in the Spanish language. This news spread rapidly over the city, got into the daily papers, and the next Sunday there was a crowd. Nicholas continued from Sunday to Sunday, and the crowd increased, and in February, 1900, when Bishop Thoburn and I arrived in Manila, Nicholas was preaching in seven different centers to good audiences and was one of the most widely known, best loved and hated man in Manila. The church of which he was made pastor soon reached a membership of 1500.—Rindge Literature Dept., M. E. Missions.

JOY CAN BE SPARED.

No joy is equal to the joy that can be shared. That is the most blessed fact about God's Unspeakable Gift on Christmas morning—it was meant for each one to give to all within reach. And nowadays we can reach with the gift almost anyone we wish to reach, the entire world around.

"The whole world is a Christmas tree,
And stars its many candles be.
Oh, sing a carol joyfully,
The year's great feast is keeping."

Quotable Poetry.

QUOTABLE POETRY. (255)

"This moment, if you bend to catch the word,
A nobler thing than man has ever said
Along the currents of God's thought is sped,
And he who speaks it bravely must be heard.
This hour a grander work awaits your hand
Than any written in the treasured past:
Lay to the oar! the tide run fast, runs fast—
Life's possibilities are yet unspanned."

BULLETS. (256)

A weapon that comes down as still
As snow-flakes fall upon the sod,
Yet executes a freeman's will
As lightning does the will of God;
Nor from its force, nor love nor locks
Shall turn us—'tis the ballot-box.

BENEDICTE. (257)

Beneath this roof with thine and thee
May peace abide
From morn till eventide,
Unruffled as a sunlit sea.
May He whose blessing giveth peace
With thee abide
Till life's sweet eventide
Bide all thy cares and labors cease.
—John G. Davenport.

TODAY. (258)

We shall do so much in the years to come,
But what have we done today?
We shall give out gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak with words of love and cheer,
But what have we done today?
We shall be so kind in the after while,
But what have we done today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today?
—Nixon Waterman.

SOURCES. (259)

I passed a stagnant marsh that lay
Beneath a reeking scum of green,
A loathsome puddle by the way;
No sorrier pool was ever seen.
I thought: "How lost to all things pure
And clean and white those foul depths be."—
Next day from out that pond obscure
Two queenly lilies laughed at me.

I passed a hovel 'round whose door
The signs of penury were strewn;
I saw the grimed and littered floor,
The walls of logs from tree-trunks hewn.
I said: "The gates of life are shut
To those within that wretched pen;"
But, lo! from out that lowly hut
Came one to rule the world of men.

"BEND US, O LORD." (260)

BY ERNEST G. WELLESLEY, WESLEY.

(*Plyg ni, O Arghludd*, "Bend us, O Lord," has been one of the key notes of the Welsh revival.)

"Bend us, O Lord," to thine own holy will—
Break down all things which do that will
oppose.

May every thought and wish of self be still,
Which aught 'gainst thee, in smallest meas-
ure shows.

"Bend us, O Lord," and take thou sole con-
trol:

As Lord and King, do thou forever reign.
So we, to thee resigned, in inmost soul,
Submissive and obedient may remain.

"Bend us, O Lord," yes bend us lower yet:
That heart and mind and wealth may be
thine own.

All selfish aims and loves may we forget;
We bow to thee, to thee, as Lord, alone.

"Bend us, O Lord," Behold us at thy feet—
Thy pierced feet which bore our sins away.
Thine, Lord, we are; do thou our foes defeat,
Enshrine us, Lord, in thine own will, to-
day.

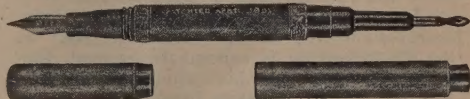
"Bend us, O Lord," Now may thy Spirit fill,
And dwell within, about us, hour by hour.
Thus yielded, we shall all thy will fulfill
And be controlled by thine almighty power.

CHORUS.

Bend us, Lord, even now, unto thy holy will;
With thy power, even now, every heart infill.

FOR A GIFT.

Do you want to make a present to some one that will be used every day? It is a first-class fountain pen; list price, \$3.50. Send us \$3.00 and we will send the pen to you and Current Anecdotes for one year. If the pen



is not better than you expected we will return you the money, and you will have three issues of Current Anecdotes before we can remove your name from the list.

American Revised Interleaved Bible.

In response to a demand for an interleaved Bible for the study table, we have prepared Nelson's Bourgeois American Revised Bible interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for \$9.00. During December we will send Bible to you and you can pay \$7.50 on receipt of same, or \$2.00 cash and \$2.00 per month for three months. Or you can return it if not satisfactory.

Sincerely,

F. M. BARTON. Caxton Bldg., Cleveland, O.

THE WAY OF THE RHODODENDRON.

Prov. 4:14, 15. (261)

By the REV. MARION G. RAMBO, A. M.

In the mountainous regions of Eastern Tennessee there grows a species of rhododendron. It is an evergreen and flourishes in dense copse-like thickets five or six feet in height, furnishing friendly coverts for quails, mountain grouse and wild turkeys. Growing upon the most sterile hillsides and finding nourishment almost upon the sheer faces of the rock ledges, its dark green foliage gives grace to the otherwise bare surfaces of the mountain ridges.

The rhododendron blossoms grow in large clusters not unlike the hydrangea flower and are a waxlike white, spotted on the outer surface of the petals with a deep pink. During May and early June it flowers in the richest profusion. The pink-tinted whiteness of its luxuriant blossoms contrasting beautifully with the rich dark green of its foliage, it turns the rarely visited cliffs and gorges into scenes of glory unrivalled even by the garden of the millionaire.

There is literally an intoxication in the blossom of the rhododendron. It is rich in honey, as rich indeed as the wild honeysuckle itself, from whose long tubes I have many times in the days of boyhood sucked the sweetest of nectars and felt that it was more delicious than any mythical ambrosia ever drunk by ancient gods. But the honey of the rhododendron blossom is possessed of a subtle poison and the bees are made drunken by it. It is seldom deadly, but it contains certain narcotic properties which produce stupor and make the bees unfit for work. Sometimes they store considerable quantities of the honey, but its peculiar flavor is readily detected. It is sweet and beautifully clear, and its flavor is not unpalatable, but if eaten will cause nausea and vomiting.

The leaves of the shrub contain the same narcotic poison. In the early springtime, before the grazing has become satisfactory, and while the calf or lamb is filled with an irresistible longing for green things, the juicy evergreen leaves of the "mountain ivy," as the rhododendron is colloquially termed, furnish a temptation to him which is not to be resisted. When the warm sunshine of an early spring day induces the farmer to turn the flocks out upon the mountain range after the confinement of his close winter quarters, the young animals are sure to feed upon the seductive foliage of the "ivy" copse. Soon after partaking of the alluring leaves they find themselves reeling like a drunken man, then falling to the ground while their older companions, having learned wisdom from former experiences, complacently leave them to their fate.

But the owner, knowing what to expect, for every calf and lamb has to pass through just such an experience before they learn not to touch the poisonous plant, goes in search of the suffering animals before the shades of night have fallen and brings them to shelter

and cares for them. In a day or two they are well again, for the poison is rarely fatal. But the animal has learned its lesson well, and it never tastes the alluring leaf again. It is a sadder, and forever a wiser, beast. Strangely, the leaf, so narcotic to cattle and sheep, appears to have no such effect upon the horse.

Herein is the dumb brute wiser than the human animal. How few of mankind are warned by the first taste of evil and heeding the warnings flee from it forever more! True, it is instinct in the one case, but of what value is reason if it is not better than instinct?

The Use of Anecdotes in Preaching.

D. L. MOODY.

When I was preaching in Baltimore in 1879, an infidel reporter, who believed I was a humbug, came to the meetings with the express purpose of catching me in my remarks. He believed that my stories and anecdotes were all made up, and he intended to expose me in his paper.

One of the anecdotes I told was as follows:

A gentleman was walking down the streets of a city some time before. It was near Christmas-time, and many of the shop windows were filled with Christmas presents and toys. As this gentleman passed along, he saw three little girls standing before a shop window. Two of them were trying to describe to the third the things that were in the window. It aroused his attention, and he wondered what it could mean. He went back and found that the middle one was blind—she had never been able to see—and her two sisters were endeavoring to tell her how the things looked. The gentleman stood beside them for some time and listened; he said it was most interesting to hear them trying to describe the different articles to the blind child—they found it a difficult task.

"That is just my position in trying to tell other men about Christ," I said; "I may talk about him; and yet they see no beauty in him that they should desire him. But if they will only come to him, he will open their eyes and reveal himself to them in all his loveliness and grace."

After the meeting this reporter came to me and asked where I got that story. I said I read it in a Boston paper. He told me that it had happened right there in the streets of Baltimore, and that he was the gentleman referred to! It made such an impression on him that he accepted Christ and became one of the first converts in that city.

Many and many a time I have found that when the sermon—and even the text—has been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit.

"We're dull indeed if we can't see
What Christmas feelings ought to be,
And dull again if we can doubt
It's worth our while to bring them out.
'Glory to God; good will to men!'
Come! Feel it, show it, give it, then."

Prayer Meeting Topics.

BY AUGUSTUS NASH.

"THE WILL OF GOD AND THE CHRISTIAN LIFE."

- 1 The whole purpose of the life of Jesus was to do the will of God. John 4:34; 6:38; Matt. 26:39; Ps. 40:7, 8.
- 2 It is our duty to know the will of God. Col. 1:19; Eph. 5:10, 17; Rom. 12:1, 2; John 17:17; Matt. 6:22.
- 3 We should try to know his will in the little things of life. James 4:13-16; Rom. 1:10.
- 4 God's will toward us. Gal. 1:4; 2 Peter 3:9; John 6:38-40; 1 Peter 2:15.
- 5 Sometimes the will of God will mean suffering and hardship. 1 Peter 3:17; 4:17, 19; Rom. 8:18; 2 Cor. 4:16-18.
- 6 How we ought to do the will of God. Ps. 143:10; Eph. 6:6; 1 Peter 4:2.
- 7 Our prayers and the will of God. Rom. 8:26, 27; 1 John 5:14, 15.
- 8 Promises for doing his will. Matt. 12:46-50; Matt. 7:21; 1 John 2:17.

"THE PRIVILEGES OF THE CHRISTIAN LIFE."

- 1 Is a child of God? 1 John 3:1, 2; John 1:12, 13; Gal. 3:26; Rom. 8:14; Rev. 21:7.
- 2 The Lord Jesus Christ is his friend. John 15:13-15; 11:5, 11; James 2:23; 1 John 1:3; Prov. 18:24.
- 3 The Holy Spirit is his comforter and helper. John 14:15-17; Rom. 26, 27; John 14:26; Ps. 51:11, 12; Luke 11:13.
- 4 He is a disciple of Christ. Matt. 11:29; John 8:31; Luke 14:27; John 15:8; 13:35; Luke 14:33.
- 5 He is a laborer in God's vineyard. Matt. 21:28; John 4:35-37; Matt. 9:37, 38; Ps. 126:5, 6.
- 6 He is a soldier of Jesus Christ. 2 Tim. 2:3, 4; 4:7, 8; 1 Tim. 6:11, 12; Eph. 6:10-17; 1 Thes. 5:8, 9; 1 Cor. 6:13; Rev. 2:10.
- 7 He is a pilgrim and a stranger. 1 Peter 2:11; Ps. 119:9; 39:12; Heb. 11:13; Phil. 3:20; John 14:16.
- 8 He is the heir of God. Rom. 8:17; Acts 26:18; 1 Peter 1:3, 4; Heb. 9:15; 2 Tim. 2:11, 12; Gal. 3:29; 4:7; Titus 3:7.

"THE PROMISES OF GOD AND THE CHRISTIAN LIFE."

- 1 Exceeding great and precious. 2 Peter 1:4.
- 2 Are all yea and amen in Christ Jesus? 2 Cor. 1:20; Heb. 13:8.
- 3 Some of the promises:
 - 1 Will not remember thy sins. Isa. 43:25.
 - 2 Eternal life. 1 John 2:25; Titus 1:2.
 - 3 Will never forsake thee. Heb. 13:5; Deut. 31:6-8.
 - 4 As thy days so shall they strength be. Deut. 33:25.
 - 5 Perfect peace. Isa. 26:3; Phil. 4:6, 7.

- 6 The Comforter. Jno 14:16, 17; Acts 1:4, 5; Luke 11:13.
- 7 My grace is sufficient for thee. 2 Cor. 12:9, 10.
- 8 Shall not be utterly cast down. Ps. 37:23, 24; Jude 24.
- 9 All things shall work together for our good. Rom. 8:28; Ps. 46:1-3.
- 10 I go to prepare a place for you. John 14:1-3.
- 4 They will never fail. 1 Kings 8:56; Heb. 10:23; Josh. 14:7-10.
- 5 How we should treat them. Rom. 4:20, 21.
- 6 How they are realized. Heb. 6:12-15; 11:33.
- 7 The purifying power of his promises. 2 Cor. 7:1; Of 6:14-18.

"THE BIRTH OF JESUS AND THE VISIT OF THE WISE MEN."

Luke 2:1-20. Matt. 2:1-18.

This study begins a series of 49 outlines on the Life of Christ.

- 1 Where was Jesus born? Luke 2:4.
- 2 How did he come to be born in Bethlehem? Luke 2:1-6.
- 3 Why was he born in this humble way? Luke 2:7.

WEEK OF PRAYER.

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States:

Sunday, January 7, 1906—Sermons. "The Spirit and the Fire."

"He shall baptize you in the Holy Spirit and in fire; Whose fan is in his hand, and he will thoroughly cleanse his threshing floor; And he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire. Matt. 3:11, 12. By their fruits ye shall know them.—Matt. 7:16.

Monday, January 8.—"Believers Purified and Quickened."

Tuesday, January 9.—"The Church Wholly Renewed in the Love and Life of Christ."

Wednesday, January 10.—"The Unsaved Aroused to Seek Salvation."

Thursday, January 11.—"Society Evangelized."

Friday, January 12.—"Missions Re-inspired and Re-inforced."

Saturday, January 13.—"All Mankind Redeemed, Restored."

Sunday, January 14.—Sermons. "Conditions of Blessing."

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of Hosts, if I will not open you the window of heaven and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

See illustrations on Prayer in this issue.

Church Federation Conference.

The Inter-church conference or Federation, held in Carnegie hall, New York, November 15-21, was composed of about 500 delegates from thirty denominational bodies, which have nearly 20,000 communicants. Below we give the results of the conference, which shall become operative when twenty of the thirty bodies have approved the same in their national or general meeting.

As to the practical results of church federation we refer you to the June, 1905, number of Current Anecdotes, p 419, in which are two very able articles on this subject, covering the ground thoroughly. If you were not a subscriber at that time, we can probably spare a few copies from our files if you are especially interested.

PLAN OF FEDERATION TO BE RECOMMENDED FOR APPROVAL BY THE CONSTITUENT CHRISTIAN BODIES.

PREAMBLE.

Whereas, in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service, and co-operation among them, the delegates to the Inter-Church Conference on Federation, assembled in New York city, do hereby recommend the following Plan of Federation to the Christian bodies represented in this conference for their approval:

PLAN OF FEDERATION.

For the constitution:

1. The name of the body shall be the Federal Council of the Churches of Christ in America.
2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

Baptist Churches, North.
 Baptist Churches, South.
 Free Baptist Churches.
 Negro Baptist Churches.
 Christian Connection.
 Congregational Churches.
 Disciples of Christ.
 Evangelical Association.
 Evangelical Synod.
 Friends.
 Evangelical Lutheran Church, General Synod.
 Methodist Episcopal Church.
 Methodist Episcopal Church, South.
 Primitive Methodist Church.
 Colored Methodist Episcopal Church of America.
 Methodist Protestant Church.
 African Methodist Episcopal Church.
 African Methodist Episcopal Zion Church.
 Mennonite Church.
 Moravian Church.
 Presbyterian Church in the U. S. A.
 Cumberland Presbyterian Church.
 Welsh Presbyterian Church.
 Reformed Presbyterian Church.
 United Presbyterian Church.
 Protestant Episcopal Church.
 Reformed Church in America.
 Reformed Church in the U. S. A.
 Reformed Episcopal Church.
 Seventh-Day Baptist Churches.
 United Brethren in Christ.
 United Evangelical Church.

3. The object of this Federal Council shall be:

- I. To express the fellowship and catholic unity of the Christian Church.
- II. To bring the Christian bodies of America into harmonious service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.
- IV. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
- V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.
4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its

province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils, and individual Christians.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. (The question or representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.)

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a president, one vice-president from each of its constituent bodies, a corresponding secretary, a recording secretary, a treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers.

The corresponding secretary shall aid in organizing and assisting local councils and shall represent the Federal Council in its work, under the direction of the Executive Committee.

The Executive Committee shall consist of seven ministers and seven laymen, together with a president, all ex-presidents, the corresponding secretary, and the treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill any vacancies.

All officers shall be chosen at the quadrennial meetings of the Council, and shall hold their office until their successors take office.

The president, vice-presidents, the corresponding secretary, the recording secretary, and the treasurer shall be elected by the Federal Council on nomination by the Executive Committee.

The Executive Committee shall be elected by ballot after nomination by a Nominating Committee.

10. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each body voting separately.

The expenses of the Federal Council shall be provided for by the several constituent bodies.

This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this Conference to present this Plan of Federation to its national body, and ask its consideration and proper action.

In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies, the Executive Committee of the National Federation of Churches and Christian Workers, which has called this conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

ECHOES FROM THE CONFERENCE.

"Far and away the most important conference ever held in its bearing on the future of American Christianity."—Robert Stuart MacArthur.

This, the first of what it is hoped will be a long succession of manifestations to the world that the things which Christians hold in common are regarded by them as more important than those in which they differ, has attracted much attention.—Christian Advocate.

It augurs well that more than thirty denominations could thus agree, and with the safeguards to denominational liberty and the methodical distribution of powers in the foregoing report, it is certain that the Federation has taken a long step in the direction of practical unity and the resultant efficiency.

"Theologies may rise and fall,
With sweep and surge of mind;
We call them old or new to suit
The temper of our kind;
Yet underneath the fulcrum, strong,
Where all true systems brace,
Is God incarnate in His Son,
With purposes of grace."

The saloon, the brothel and the gambling hell thrive, Dr. Josiah Strong told his hearers, because the churches do not give them battle.

"The churches of America could abolish the saloons of America if they but would. Here is an organization for them to work through. There is some chance for them also to reform political and business methods."—A. B. Leonard.

One thing, however, I believe will result from the federation which will undoubtedly do great service. This is the flanking of local churches by the local councils and weeding out of useless churches out West and in the South.—Josiah Strong.

Continuous interest and great peace characterized the meetings. A slight breeze was caused by amendments looking toward making it possible to include denominations which do not recognize the *Diety* of Jesus Christ, but the largest vote cast in favor was not more than seven out of hundreds, and the whole report was adopted with only one dissenting vote.

John Wanamaker said that while the pulpit was the head and heart of the Church the Sunday School was its right hand. He said he feared less for Christianity from infidelity than from incompetence and indifference on the part of church officers.

"And as one studies the surroundings of what is called a wedding in our time one cannot but deplore the irreverent confusion and display which drowns the religiousness and disturbs the dignity of the service itself, and the vulgar violation of the modesty and

privacy which belong to the entrance on this holy estate with the horseplay of playcards trunks and labelled carriages and railway trains and stations crowded with noisy outsiders and reeking with pelted rice."—Wm. Crosswell Doane.

"These resolutions," he said, "are like the famous wooden horse. Nobody could tell what they would bring in. There are large numbers of persons in New England who say that our worship of a person is idolatry. I cannot federate in so close an association with people who cannot cry: 'All Hail the Power of Jesus' Name.'"—J. M. Buckley.

I have the very highest sympathy with the movement; for instance, I feel that indirectly in addition to the great good it will do here it is perfectly possible that the movement may have a very considerable effect in the Christianizing of Japan, which I feel to be retarded by the divisions, among ourselves and by the failure to recognize the fact that the Christian Church in Japan must of course assume essentially a Japanese national form.—Theodore Roosevelt.

In a sermon on the Sunday following the conference, Kerr Boyce Tupper, who has succeeded Dr. Larnier at the Madison Avenue Church, preached on "The Church of God," making the suggestion, and supporting it with eight texts, that the federate churches adopt the general name of the Church of God. The result would be that in naming churches it would be The Church of God (Marble Collegiate Reformed Church). The Church of God (Plymouth Congregational Church), or in the smaller cities or towns The Church of God (Methodist) The Church of God (Presbyterian). In the work of foreign missions, as President Roosevelt suggested for Japan, this would be an element of strength, the missionary work to be done under the name of The Church of God, and the mission churches in Japan and other lands to be known as the Church of God.

Preachers' Quarry of Social Ethics.

Conducted by REV. WILBUR F. CRAFT, Ph. D.

FEDERATION OF CHURCHES.

Although the program of the Inter-Church Federation Convention in New York omitted the "Big 4" of social ethics, intemperance, impurity, Sabbath breaking and gambling, the speakers and the convention felt the electric atmosphere of the present civic revival too keenly to pass them by, and strong words were used in speeches and resolutions on these and other social reforms. It was clearly recognized that "organic union" of churches, of which the world had more than enough in the "Dark Ages," was neither possible nor desirable, though consolidation of our 156 denominations into half a dozen, as in Canada, was to be anticipated and promoted. And meantime comity and federation were commended for immediate adoption—such comity as finds its best illustration in the Interdenominational Commission of Maine, which eliminates "cut throat competition" of sects in small towns (write President Hyde, Bowdoin, Me., for particulars); and such local church federation as finds its best illustration in New York City (for particulars write Rev. E. B. Sanford, D. D. Bible House, N. Y.) It was tersely said by Dr. Washington Gladden, that churches have shown their unity in *prayer* and *song*, and may now *speak* together and *act* together. This was shown to be possible in three lines especially: (1) evangelism, (2) charities, and (3) reforms.

UNITARIANS EXCLUDED—WHAT THAT SUGGESTS.

Not only the daily press but many Federation delegates also—Bishop McVicar from the platform—criticised the exclusion of Unitarians. State Federations in Massachusetts and Rhode Island admit them. Two delegates thus shut out, Dr. Edward Everett Hale and Hon. John D. Long, have long acted in social reform with evangelical Christians. The latter is president of the New England Sunday Protective League, which is really a federation of all denominations in defense of the very palladium of Christianity. The W. C. T. U., the Anti-Saloon League and the International Reform Bureau are also federations of all denominations, orthodox and liberal, Protestant and Catholic, for promotion of social ethics. These facts suggest that for local and state co-operation there might well be two federations or two branches: one for evangelism and comity, in which, from the nature of the case, evangelicals could federate only with those with whom they could work in revival

meetings and in the elimination of duplicating churches; the other for charities and reforms, in which not only all Christians but Jews also and all intelligent humanitarians, while theologically differing might sociologically unite.

It is greatly to be desired that some Federation of Charities and Reforms shall be organized, first in every town and later in every state, and finally for the world, through which all churches and societies that agree that the saloon and gambling and impurity should be suppressed, and that dependents, defectives and delinquents should be aided with a thoughtful charity, may meet in monthly and annual conferences with a view to more effective co-operation. Pastors and laymen whose pulpits and purses are too frequently called for by duplicating reformers, may well urge that all local undenominational societies relating to cruelty and charity shall federate and make a united appeal, and that local reformers shall do the same. Impurity, intemperance, gambling and Sabbath breaking are but four sides of one frowning fortress and it has been abundantly proved that front rank men in nearly all churches can and should act together in attacking this fort on all sides.

RESOLUTIONS OF INTER-CHURCH CONFERENCE ON FEDERATION.

The following resolutions on moral reforms, all except the first five, prepared by your editor of this department, were adopted at the Inter-Church Conference on Federation.

Resolved (a) That we urge upon parents the supreme importance of family religion, including the careful religious education of the young. (b) That we urge upon lawmakers the need of uniform divorce laws and that these laws shall conform to a high standard. (c) That we urge upon officiating ministers the strict observance of New Testament ideals as to marriage and re-marriage. (d) That in the interest of the family as well as of general social order and individual welfare, we urge upon those who make laws and upon those whose duty it is to enforce laws that the manufacture and sale of intoxicating liquors as a beverage should be restricted to the utmost limit righteously enforceable. (e) That this principle be applied with peculiar emphasis to the aboriginal wars of our nation and to undeveloped and susceptible races in other lands where we sustain commercial relations. (b) That we see in the numerous revelations of "graft" in many high places

of business and politics the symptoms of a widespread commercialism which Jesus called "covetousness," and condemned more severely than any other vice, and which has in our time sanctioned many customs that are not only wicked but criminal, and we urge that while public indignation is aflame, all unrighteous political and commercial customs of rich and poor shall be brought to the bar of conscience by faithful preachers, teachers and publicists and especially that the pernicious doctrine that "corporations have no souls" shall be set aside for Milton's great teaching that nations, and therefore parties and all associations are "federal persons," and to the end that the highest standard of honor and honesty that men set for themselves in individual action may be maintained also when they act together, whether in religion or business or politics. (d) We believe the manifold and often disguised forms of popular gambling, now in vogue, especially betting on elections and on college games, and the use of prizes in social games, should prompt the churches to increase warnings and instructions on the subject, that all may know, in the words of the New York Supreme Court, that "Whenever it is determined by chance what or how much one gets for his money, it is a lottery"; and also that the essence of the sin of gambling consists in trifling with the sacred trust of property, and in getting something of value in a business transaction without a fair exchange. * * * (e) That in the enactment and enforcement of laws against impurity we believe the great saying of Gladstone should be decisive, that "it is the purpose of law to make it as hard as possible to do wrong, and as easy as possible to do right," and this principle, as well as the results of experience, we believe to be against all schemes of segregation and regulation in the words of President Roosevelt, "the only way to reduce the consequences of this vice is to reduce the vice," which can be accomplished by educating our youth in the laws of purity and by protecting them against the foul literature and pictures and shows that corrupt the chambers of imagery and kindle the flames of a passion intended for pure and noble purposes."

AFTER THE GREAT EXPOSURE, WHAT?

The people expressed their verdict on the recent unparalleled exposures of "graft" in American commerce and politics in the November elections, which

were less concerned with candidates than in condemning bossism and corporation briberies. Congress and State Legislatures will presently be putting the people's verdict into new laws.

What is the Church going to do about it? The foregoing resolution on "graft" was adopted by the Inter-Church Conference on Federation, representing nineteen millions of evangelical church members, a resolution drawn by your editor of this department. The word "graft" was objected to, but no substitute satisfactory to the Convention could be found and it was allowed to stand.

What will the preachers say in public or private to those who have paid and received legislative bribes; and to those who have voted or received from the funds of widows and orphans salaries so excessive that they are really "grand larceny"; and to those lawyers that have used their talents to safeguard "legal thieving"; and to newspaper men who have printed paid ads from attacked corporations in the guise of news despatches? And what will church officers do in the way of church discipline or admonition to such rich members, including some of the most eminent in several denominations, who have perpetrated, or permitted as trustees, the great wrongs recently exposed?

It should not be forgotten that these exposures are but external symptoms of the general disease of commercialism, found among poor as well as rich. As the New York Journal said of the most famous of monopolists, "He has done on a large scale what every little grocer has done so far as he could." The timely texts are: "The whole head is sick and the whole heart faint"; "Though your sins be as scarlet they shall be as white as snow," from the first chapter of that great optimist, Isaiah, who painted sin in its blackest dye, side by side with hope and faith in their brightest hue.

MORAL LEGISLATION.

Now that a new Congress has begun, every preacher should read the news from the Capital, with pad and pen in hand ready to send his "mail box ballots" in the form of brief letters or telegrams to his Congressman and both Senators, for or against every measure introduced. No society can afford to supply enough petitions, and spontaneous letters are more effective.

The English and Welsh Revivals.

SOME MORE OF THE WELSH REVIVAL FROM A LITTLE DIFFERENT STANDPOINT.

YORK A. KING, PROVIDENCE, R. I.

During a most enjoyable, and I trust profitable, visit through England and Scotland, it was my good fortune to meet several of those whose names have been mentioned frequently in connection with the Welsh Revival, and through them learned of a six day conference in Llandemod Wells, Wales, which was my privilege subsequently to attend. These meetings were composed largely of Welsh people and included many of the men and women whom God has so wonderfully used during the past months.

Words are inadequate to express impressions made upon my life by the marvelous manifestations of The Holy Spirits presence, and God's power expressing itself through every available channel. But I write hoping to "pass on" some information gathered from having met and heard such men as Seth Joshua, Evan Roberts, Pen Lewis, Dr. Edwards Williams, Max Rich, the Jones' and others giving some account of what preceded and accompanied the movement with a few lessons which, it seems we should gather from this, so-called "Acts of the Apostles" up to date."

In the last two centuries there have been four great revivals in Wales, covering practically the entire principality, and each "like the overflowing of the Nile" as one has said "has left a rich deposit behind to fertilize national character" and Christian life. That at the middle of the eighteenth century gave birth to the Calvinistic Methodist denomination. The one at the beginning of last century, in which Christmas Evans figured so prominently. The Bible being their chief literature they studied the life of Jesus Christ, the doctrine of justification by faith, the office and work of the Holy Spirit, and other fundamental truths which became so thoroughly grounded on the Welshman's thought and life that nothing has yet been able to wholly eradicate them. Thus they secured a system of Theology.

When this country was blessed with what is now known as the Revival of '59, some Welshmen came to America, and, returning home enthused with the

Spirit of Divine grace, told the story of Salvation, as we returning from Wales tell our countrymen what we have seen and experienced over there. Crowds flocked to hear their message of good news and it is said "Saints shouted for joy while the ungodly cried for mercy." Out of this revival, which brought nearly 100,000 into the membership of the churches, grew many schools and colleges, and an enriched hymnology which for devotion and admiration is scarcely equalled in any country.

The present revival like all the others has emphasized the doctrine of the cross, penalty of sin, efficacy of the Blood and the office of the Holy Spirit, who will not speak of Himself, but "He will glorify me," said Jesus, by receiving the thought of Christ and showing them to us. "He will guide you into all truth," and being God's mouthpiece on earth will convict the world of sin of unbelief, of the righteousness of Christ and Judgment already passed upon the Prince of Darkness. Jas. 16: 9-14.

Like the first and second revivals referred to above this one began also in several places at about the same time, an explanation of which is not difficult to find, for in almost every instance where a great revival has been realized, it was preceded by a genuine revival of the church and that was preceded by at least a few hearts being burdened for a quickening and purifying of the church.

For example in Glamorganshire, four young men met on the mountain side each evening for two months, praying the Lord to "bend the church." In time others joined them, until all became moved with the Spirit of prayer and passion for souls. In Llandden, a church of England rector is reported to have closed a sermon by saying, "If this were my last message to my countrymen before being summoned to Judgment, and the light of eternity breaking on me, it is this, the need of my country is a spiritual revival of the church in Holy Ghost Power." It was like a voice from the other world in that it proved to be his last sermon, and on the day of his burial the papers quoted the above paragraph with the result that the church was driven to prayer and a mighty

out-pouring of the Spirits power followed. One pastor who had resigned intending to go into "secular" business so discouraged was he from the coldness of the church and lack of conversions or interest on the part of the unsaved. He told his church of Murray's "With Christ in the School of Prayer" which he had recently read, and when they began to pray the ice all melted away, giving free access to the Spirit who wrought wonders through them in all that district.

The revival in Rhos was preceded by a week of prayer, by the church for the church, and when the hindrances were all removed, the Christians having confessed their sins and put them away, the flood gate of Heaven was opened and a blessing too great for them to contain came upon them. Again, in Bethesda, the scene of the Penrhyn strike, which had produced such a social, domestic and religious disunion that the press had said more than one generation must pass before peace could be restored, one week of prayer melted them together and a wonderful blessing followed. Space would not permit to tell of Gangar, where the Lord used the students of the Baptist and Congregational colleges so marvelously. Of the Isle of Anglesey, and many other places in North and South Wales, where almost without exception hearts were burdened with prayer for the church, and when God's people were quickened the unsaved flocked "like doves to the windows."

As it has been said, Evangelist Roberts is a "product" of the revival, and a most humble and perfectly normal product he is. Having met and heard him speak several times I feel I want to say a word about him. As is well known the poor fellow is lionized and criticized unmercifully; always pressed by a throng who wish to shake hands or speak to him. In one such crowd a lady was heard to say, "I couldn't reach his hand, but I touched him on the coat sleeve."

Blessed with Christian parents, the boy carried a Bible with him when, at the age of twelve he was his father's right-hand man in the coal mine. The crisis in his life, in the spring of 1904, was his call to the ministry. Seth Joshua, who was holding a "mission" in New Castle Emlyn, where young Roberts had recently entered school, invited a company of twenty young people, including Roberts and Sydney Evans, to accompany him to Blaenaranch, a distance of eight miles, where a convention was being held. On the way they sang many songs of prayer and praise, including such as—

"It is coming, it is coming,
The power of the Holy Ghost.
I receive it, I receive it,
The power of the Holy Ghost."

Mr. Joshua told the young folk that four years previously the Lord had definitely told him that he should call a lad from the coal mines, or from the fields, through whom God's spirit would have perfect freedom as an unobstructed channel. Not a man from Oxford or Cambridge, lest intellectualism should get the glory. Little did he know that this story, the first time he had told it, was falling upon the ears of the one God had chosen. Joshua conducted the devotional service at the convention that night, reading Rom. 5. When Roberts heard the eight verse, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us," he said a thrill went through his soul. And when in the prayer the expression, "Plyg ni, O Arglwydd," was used, he cried, "Bend me lower, bend me lower!" and he said his whole being was melted in surrender.

The experience Roberts had in the chapel services are familiar to us all. After the morning when the glory of the Lord so filled the room he couldn't see, he inquired of an old man if it might not be all of the evil one, but was told that "The devil is not given to sending people to this kind of service" and that he should obey the Heavenly vision. We all know how mighty the Lord manifested His power through him in Lagnaur, his old home, and how this "student evangelist," as he was now called, went to Trystynon and other places, carried on the crest of a mighty wave of spiritual power "which swept like a cleansing tide" through the mining valley of Glamorganshire. The four "texts" which Roberts often used in a meeting were: First, confess all past sins to God and put right all wrongs to men; second, put away every doubtful thing in the life; third, prompt and implicit obedience to the Holy Spirit; fourth, public confession of Christ.

In one meeting, when some one prayed that the Lord would hide the speakers and give us a vision of the Christ, Roberts broke out, crying hysterically, "Cyddia fi, Cudydia fiu," ("Cover me, hide me away; cover me, hide me away"). Such expressions as "Plyg ni, O Arglwydd" and the like are so fre-

quently used one finds himself repeating them almost unconsciously. In one meeting, conducted entirely in Welsh, I had so entered into the joy of the Lord's presence I had been saying, "Diotich Iddo." Not knowing the English for the idiom, I inquired its meaning, saying I meant, "Praise the Lord." "You're not far astray," said the brother; "it means 'thanks be to His Name.'" Thus it is one almost forgets that the language is unfamiliar, so common is the one life in His blessed presence, when all are surrendered to His will. If ever one realized the subduing, melting, absorbing, elevating effect of Divine power, it is certainly marvelously manifested in such meetings.

The first meeting of the conference at Llandedmau a girl prayed, repeating over and over, "O, Lord, do make me a good girl, for Jesus' sake, because I love Him so." As if unable to find words to express the language of her heart she ran from Welsh to English and back to Welsh many times; finally she sat down like a helpless bird with clipped wings. So far as I could see everybody seemed to be weeping or laughing and praising God. I confess to have been very uncomfortable, for I was out of harmony with the whole thing. There the spirit of God was playing over an assembly of eight or ten hundred people like a gentle breeze upon a summer lake. Before the next meeting the prejudice which had been robbing me of the joy had been removed, and at the next meeting I got a second blessing, and that night a third; then I stopped counting them, for I'm sure our "special blessings" must have numbered into the thousands during those six days, and many more since.

Space would not permit the description of one whole meeting. No two are the same. Let me tell you of one "after meeting." The congregation had been dismissed one evening about ten o'clock. Some young folk began singing while passing out. Some kneeling in the aisle and other standing began to pray. Those who had gone out returned. Such fervency in prayer; or "boiling over," as they render Geortes. About eleven o'clock an elderly brother advised all to go home and get needed rest, and soon the tent was cleared. My friend and I joined a few others, and as we came around a corner where four streets met a crowd was formed, and in a few minutes so many had joined us one couldn't see the outside of the circle. Hotel windows were throwing open their guests bled their voices with ours in prayer and songs of praise—"Pen Caloria," "The Mount of Calvary," or "Dyma Gariad," and "Here is love vast as the ocean," "Bend me lower," "O, Lord, send the power we just now," and many other hymns so familiar from childhood that books are rarely used. This outdoor after-meeting continued till after two o'clock in the morning; a very good repetition of Acts 2, 4 and 2, 12-39: "Not drunken, but full of the Spirit."

We are familiar with what is known as smokeless powder, but a noiseless dynamite is yet to be discovered. This accounts for the noise and tumult of explosion following explosion as the gospel, which is the (dynamite) "dynamite of God unto salvation," which has been at work in Wales and nearly one hundred thousand rough lives have been loosened from the quarry of corruption. But who does not prefer the confusion and tumult of a busy city to the order and dignity of a cemetery? Emotionalism and extravagance there surely has been, and still is, but if "By their fruits ye shall know them," one needs only to compare a revival-swept district with that where there has been no such manifestation of the power of God. In many districts all the chapels and churches are crowded. The valleys and mountains ring with praise, Gamblers, prize-fighters and saloonkeepers are soul winners. Now the timid have become bold and strong and witness-bearing has become a pleasure to all, so beautifully is Gal. 2:20 exemplified.

The lesson from Wales to those of us who are praying for a real revival in America is simply this—Believe God. How the Spirit will manifest Himself here we may not know, but if we know God we will recognize His workings. Of this we are assured. Such a revival must be, as always has been, the power of God by the Holy Spirit through the church as a channel. This, of course, cannot be expected so long as these channels are choked up with sin and all sorts of worldliness. Hence the need of prayer by the church for the church and the recognition of the sovereignty of the Divine Spirit's office, according to John 16: 8-14, "His name will be glorified when His people can truly sing—
'Channels only, Blessed Master,
But with all Thy wondrous power,
Flowing through us, Thou can't use us,
Every day and every hour,'"

THE COMING REVIVAL. WITH THE SUCCESSORS OF MOODY AND SANKEY.

BY DR. DANIEL H. MARTIN.

(Continued from page 148 of December Current Anecdotes.)

His power therefore is the power of God. The opening night of the meetings in London showed this. There in that great Albert Hall seating 10,000 people, packed from the pit to dome with the most cold, critical and calculating audience, most of whom were in evening dress. They had come to see what this seven days wonder was they had read and heard about. Everybody wondered just what Alexander's first words would be. Surely he must have studied many hours thinking up just what to say as the opening sentences in the mighty metropolis of the world! In front of the dais sat scores upon scores of journalists pencils in hand ready to jot down the opening sentences of this Tennessee boy. He ascended the steps of the platform as naturally as though he were going upstairs to his own room. There was no suggestion of excitement or fear about him. He quietly said: "Shall we bow our heads in prayer," then simply and fervently asked that God might be in the meeting, and might go into every heart and use song and sermon for his own glory. Then he said: "Will the man who has charge of the lights in this building kindly turn them up."

May I refer also to an incident which shows his power over a great crowd. At the Liverpool meeting last Sunday night where 15,000 men were packed in, the song service was in progress, preceding the sermon. "Let us sing No. 13," said Mr. Alexander, and everybody turned to the place expecting to be entertained by a pleasant solo. Number 13 proved to be "Tell Mother I'll be There," a hymn greatly blessed in every place where it has been used. Its origin was in this wise: When President McKinley's mother was dying at Canton, she expressed a wish to see her son William. Some one went out and telegraphed to the President, and he wired back: "Tell mother I'll be there." On that foundation this hymn has been written with a spiritual application. After teaching the choir the chorus and singing the verses himself as a solo he said: "Before the sermon begins tonight is there a man in this house who wants to see and say that here and now he will surrender his all to Jesus Christ?" Hardly expecting more than half a dozen to rise the singer was greatly surprised and pleased to see several men immediately rise. This brought forth an exclamation from all parts of the Hall: "Praise the Lord!" Men after men arose until nineteen had stood up. At this point Mr. Alexander exclaimed: "The meeting is beginning before it has commenced! Come along men! Let's make this a harvest for God!" More yet stood up until fifty had done so. "You don't want sermons now," said Mr. Alexander, to which Dr. Torrey replied "Amen," all the time the penitents continuing to rise. "Come along men, this is wonderful. Pray over it, for this is a decision time," urged Mr. Alexander as white-haired men, middle aged men, youths and boys rose in all parts of the house. Finally it was announced that 160 had risen. At the close of the service this number was increased to 450.

I have spent a great deal of time on Mr. Alexander and the singing feature of the great Revival. I do this because some people have criticised the musical part of religious worship. Mr. Alexander himself appreciates that some people pool-pool the singing evangelist, and he exclaimed to me why he laid so much stress on the song service. "In crowds so great as those which attend our meetings there are always hundreds of people coming with heavy burdens weighing them down. I can see by their faces that there are sad hearts and oppressed souls and many in whom all hope has died out, whose past is blotted with sin, and whose future is as dark as night. These people have come into the hall, they hardly know why, filled with unrest and confusion of feeling. If the sermon should begin at that point it would fall largely upon listless ears. But the singing begins, they listen to floods of melody that float out from the choir. I can see a different expression coming over the faces. There are snatches of early associations and memories which are recalled by the hymns. Impulses and powers that seemed utterly dead are coming to life. The heart is softened and prepared for the words of the preacher. That is the mission of the song service." It is an appetiser for the sermon which follows.

And here comes the preacher. The news of Dr. Torrey's success as an evangelist has been puzzling to his American friends. We have wondered how it was possible for the man who had never shown any conspicuous

powers as an evangelist at home to so suddenly be transformed abroad. I have heard him at Northfield several years ago, where he seemed to be strikingly devoid of personal magnetism, and the winsome arts of public address. But if I was impressed with that lack I was equally impressed with what he did possess, namely a marvelous and intimate knowledge of his Bible and close fellowship with God. When I heard him preach I said the singing might account for the crowd, but that does not account for the conversations. It is nothing less than the power of God, just what that big motto stretched over the front end of the Drill Hall said: "Our expectation is from God."

Dr. Torrey is 49 years old. He is a well built, firm, knit, solid looking man, with keen blue eyes, and when he gets up to preach stands up on the high rostrum dominating the whole audience. There is no pulpit, no reading desk, and he never uses a scrap of paper, nor resorts to notes. And when he quotes the Bible he does it entirely from memory. I was interested in a Sheffield newspaper account of the first service. "Dr. Torrey wastes no time and no words. The American hustle is over everything he does. When he advances to the perilous edge of the rostrum the people know where the Scripture lesson is to be found, and he was well on his way with the parable of the Lost Sheep. The same when he came up for the sermon. No circumlocution, no repetition, no waiting for folks to settle down into sleepy corners. The text was hurried at them, and the preacher himself well on with his sermon before they had time to know what it was about."

I have noticed that no paper describes Dr. Torrey as eloquent, or as an orator, and I presume that anyone who went to hear him as an eloquent preacher would be disappointed. There are no flowers of rhetoric, no graceful periods, no thrilling climaxes, nor the music of running brooks. But after all there is a rugged *ad captandum* style that somehow or other holds the attention from the first to last. The great audience is riveted on him from start to finish. I have seen an audience of 15,000 people sit in a silence so intense you might almost hear the heart throbs of your neighbor. After all, the only test of a great sermon is great results, and measured by that test Dr. Torrey is a great preacher, and he is a great preacher because he is great in prayer. He believes in a prayer hearing and in prayer answering God, and his sermons are baptized in prayer. He asks for great things and gets them, because he lives near to God. He studies the Bible in the original tongues very closely every day of his life. And by the way, while we call him the successor of Moody, I doubt very much if Mr. Moody could do the work today that Dr. Torrey has been raised up to do. Mr. Moody was not a scholar. He knew nothing about original investigation, of Spiritual truths. He could not cope with the theories of Higher Criticism as we have them today. But Dr. Torrey is not only a graduate of Yale University but took a post-graduate course in Germany, so that he is thoroughly up to date in his knowledge of all criticisms upon the Bible. While he knows all that most of the scholars know, he knows something that most of them do not know, that what this old world of ours needs more than anything else is the old fashioned Gospel, the Gospel plain and straight and unadulterated with the conflicting stipulations and theories of man's wisdom. This old fashioned Gospel he presents to men as the only panacea for the ills and sorrows and trials of suffering humanity.

Dr. Torrey's platform is very simple, it has four planks: 1. The inspiration of the whole Bible from cover to cover. 2. The power of the blood of Jesus Christ to atone for sin. 3. The personality of the Holy Spirit. 4. The power of prayer. These truths interwoven into all his sermons are preached with the emphasis of a man who has reached his conclusions as the result of patient personal investigation, and with spirit sealed convictions.

He is dogmatic to the last degree. With sledge-hammer blows he declares the whole counsel of God; he uses no circumlocution. I remember seeing an editorial in one of the English papers advising the English preachers to go and hear Dr. Torrey as a lesson in homiletical art. And this editorial writer said: "You English preachers can learn this lesson, how to call a spade a spade. Dr. Torrey never calls it an agricultural implement, and if a man commits suicide he does not say his existence was abbreviated." His prayers

are short prayers, and his sentences are short sentences. I might give you a little sample of his plainness of speech. Preaching on the 8th Commandment and talking about stealing he said: "As for gambling, the gambler is a thief. No matter what he gambles for, or how he does it, and I want to say to you gamblers who are here tonight, of all mean, contemptible kind of thieves you are the worst. When you win a stake and take someone's money you have not earned you are a thief, and if you lose you are a fool!"

Speaking of worldly Christians he said: "Before going on the platform tonight some one criticised me, for saying last night I had given the impression that some church members were on the road to hell. Now I do not know whether I gave that impression or not, but that is exactly the impression I meant to convey!" "Some of your worldly Christians are hanging on to the world with one hand, and on Jesus Christ with the other, and I notice it is always the right hand you extend to the world, and the left hand to Jesus Christ. Let the world go! cries the preacher, and let Jesus Christ have both hands." In these last audiences which gather every night Dr. Torrey naturally has a great many cranks and queer people to deal with. Some of them speak out in meeting and carry a regretful memory of it afterwards. I never saw a man quicker in repartee, and some of his sarcasms out like a scimitar. One night a drunken man got up and began yelling. "I know the Bible as well as you do,—Genesis, Exodus, Leviticus,"—"Hold on there," said Dr. Torrey "you will be a revelation before you know it." Every night he receives a great many requests for prayers. Among these requests there often will be scurrilous letters attacking his doctrines. One night he received a note from a man to this effect: "If you are so great as you pretend to be, can you walk on water?" And scrawled across the note was, "Don't you dodge this." Dr. Torrey read the question, "Can you walk on water?" and replied, "Yes, my friend, a great deal better than I can on whiskey."

A very pompous lady approached him at the close of one of the services, and in a very patronizing way said: "If your God that you preach is so powerful, why doesn't he kill the devil?" "I don't know, madam, unless it is because he does not want to leave so many orphans."

Of course these are extreme cases. Any serious, earnest question is always answered in the most painstaking, kindly way, and Dr. Torrey has had enough experience with human nature to be able to discriminate between the honest doubter and the mere quibbler. No earnest seeker after the truth is ever answered in any cynical or sarcastic manner.

It strikes me that very thorough work is done in the drawing of converts. The net drawing process at the close of every sermon is always a winnowing process. The test of sincerity is made very rigid. Things are not done on a wholesale plan. There is no signing of cards. No holding up of hands in response to the question of who would like to go to heaven. You can get any number of people to hold up their hands in an audience, or to sign a card, and then go out. But Dr. Torrey believes in a more thorough test. "Let each present stand who will take Jesus Christ for his personal Saviour and acknowledge him before the world and confess him publicly" is Dr. Torrey's stereotyped request at the close of every sermon. Here and there among the audience people rise, then they are asked to come to the front, and Dr. Torrey takes each by the hand and asks whether he is willing to sign his name to the following formula of belief, which is printed on a card: "I believe in Jesus Christ as my personal Saviour; that he has forgiven all my sins and blotted them out forever. I do now receive Jesus to be my Lord and King. I yield to him the control of all I have, my thoughts, my words, my actions. I promise to confess my Lord Jesus before the world, to live to please him in all that I do each day. Having thus taken him, I believe that I have everlasting life."

The convert is asked to repeat that formula audibly before the great crowd present, and then he signs his name. This certainly is a thorough test of one's sincerity in taking the step called conversion.

The two men Torrey and Alexander strike one as absolute opposites in temperament. The preacher seems like one of the old Testament prophets, rigid, stern, uncompromising, thundering out the terrors of Sinai. The singer seems like the gentle apostle John, echoing the tender sentiments of the Mount of Beatitudes. But they supplement each other and never interfere with each others' work.

In conclusion let me say my visit to these great meetings confirmed my faith in the power of the old evangelism. What a wonderful object lesson, here in this 20th century to see such great crowds pouring

into the biggest buildings that the city affords. Think of that Drill Hall in Sheffield, where they are never able to gather a crowd that completely fills it, except perhaps for one or two nights during the height of a heated political campaign, when a superlative orator is advertised to speak. Here was a plain preacher of the Gospel, holding forth every night and every afternoon to crowds that overflowed the building. What was it that drew them? "And Jesus said; And I, if I be lifted up, will draw all men unto me." After all there is nothing in this world that has such magnetic force as the old Gospel.

Think of the nightly spectacle of thousands of people clamoring to get into a hall where the Gospel was preached, stampeding the doors. One night they crushed them in, and some imbecile cried "Fire!" and there was danger of a great panic and loss of life. But Alexander averted it by shouting out with that wonderful voice of his, "There is no fire and no danger. Keep your seats! Those who are not too much scared join with me in the Glory Song."

Of course in a movement so vast as the Torrey-Alexander mission there is naturally a great deal of opposition stirred up. It is not all smooth sailing by any means. The most virulent and violent attacks are made through letters sent to the newspapers and personal letters sent to the evangelists. Their mail sometimes numbers 200 letters a day. Dr. Torrey employs a secretary, and Mr. Alexander two.

In one of his talks Mr. Alexander said: "It is very easy to criticize, but not so easy to make practical suggestions." In an after meeting a good old gentleman said: "I don't like the kind of after meeting which you hold." And I said to him, "Well, I don't like it very much myself, and have been trying to get a better one. How do you do it?" "Well," said the old gentleman, "I don't do it at all." Mr. Alexander replied, "I like the way I do a great deal better than the way you don't do it." When a man comes to me and begins to talk about Dr. Torrey, complaining about him and what he does, the quickest way I find to silence them is to say, "How many souls did you lead to Christ inside of last year?" They change the subject. Friends if you want to stop a man's mouth when he begins to criticize a work of God, the quickest way is to say, "How many souls have you led to Christ inside the last month? Dr. Torrey can take care of himself, but how about you? We have no time to spend criticizing anybody. There are only two things for us to talk about, you and Jesus Christ." I was a country boy, and I always noticed that when a horse was kicking he was not pulling.

Dr. Torrey does not want people to feel that the mere preaching and singing will bring about the desired results. He depends on the co-operation in prayer and personal work of Christian people. He said in his opening address at Sheffield, "Pray for me, and God will help us both. I want every last ounce of prayer I can have. I depend on you to get the people who are outside of the fold to these meetings, and the only way is to go out into the streets and bring them in. Then you must deal personally with individuals after they come to the meetings. Watch for the effect of the preaching, and speak to those who are touched. You may get many rebuffs, but you have no business to have any pride. Nothing hinders Christian work more than pride! Do not be proud. And on the other hand do not be officious. Do not lose your temper if when you ask a man if he is a Christian, he tells you it is none of your business. Remember the converted prize fighter who when a man spat in his face, and he could have felled him with a blow, said 'Just as I wipe your spittal away, so the blood of Jesus Christ cleanseth from all sin.'"

I have not time to dwell upon the great practical results of the Revival movement, so far as its specific details go. There are scores of interesting cases I have liked to tell you about: Quentyn Ashlyn and many others, not simply the spiritual results, but the ethical results, and also the uniting of the scores of righteous in the community, denominational differences being laid aside. I was struck with the fact that the most zealous workers in the Revival were Episcopalians and their rectors, who worked hand in hand with Methodists, Presbyterians, and others.

Shall we have a revival here? God is more willing to give such a gift to us than we are to ask. He is willing, are we willing? He is ready, are we ready? This great revival I have talked about grew out of patient, persevering prayer, and God honored it. The formula used all over Australia and England was printed on a little card and distributed by thousands. "O Lord Jesus, send a revival, and begin in me, for Jesus' sake." If every one of us prays that out of a sincere heart, the revival will have already begun.

Preparing for a Revival.

BY J. WILBUR CHAPMAN, D. D.

Revival days now seem to be upon us. Those who had begun to feel that possibly the old days of special religious awakenings had passed are rejoicing in manifestations of old time power and thanking God for evidences of genuine conviction of sin and rejoicing in beholding true cases of real conversion.

Even though it be true that the Evangelistic tide is rising and evidences are witnessed on every side of God's willingness to bless his people, the most thorough and careful preparation for an awakening is needed. It is true that the Welsh Revival seemed to break out unexpectedly and suddenly. Let it not be forgotten, however, that no people in all the world have had more doctrinal preaching or more careful expositions of the Word of God. The Welsh Revival is the result of careful preparatory work. If I were a pastor with a heart filled with a longing to see my church quickened I should begin first of all with myself. In II Chronicles, the 30th chapter, is a story of a great revival in which the following steps are emphasized:

First: Messages are sent from Dan to Bersheba proclaiming the fact that the people were to come together.

Second: The Priests sanctified themselves.

Third: The people did likewise.

Fourth: The blessing came and they tarried longer than they had planned that they might see the salvation of God.

The following points, therefore, should be kept in mind by those of us who would witness the power of God in the salvation of souls.

First: Remember that God only uses clean vessels and works with power through lives right in his sight. A wrong motive, a covered sin, a divided heart, an unsundered will might stand in our way of victory.

Second: While the people are expected to prepare as thoroughly as the pastor, let it be remembered that if only a chosen few be right, God looks at quality rather than at quantity. When Nehemiah went to view the destruction of the City of Jerusalem he uses a significant expression in describing his midnight march. He said, "I and some few men with me." If any pastor in the land may be assured of the sympathy and support of six of his church officers, his Sunday School workers or his church members, he has enough to begin with. Nothing succeeds like success and when God begins to move the people will rally to his leadership.

Third: When the two suggestions above have been carefully followed then let it be remembered that we must have supreme confidence in God's word. He himself is pledged to bless us. We need not be concerned about it, only let us see to it that his word pure and simple is declared.

Fourth: There is much in method. So Jesus said to the fishermen, "I will make you fishers of men." If we had but the skill of

fishermen as we seek to catch men we would win a multitude. However effective a method it must be used under his direction. He said to the fishermen on the shores of the Sea of Galilee, "Cast your net on the right side of the boat." Their method was perfect, their use of it meant failure. The same method under his direction filled the nets with fish.

Fifth: It is well to remember that the work must not be hurried. One of the greatest dangers of modern times is the tendency to prepare for a Revival, conduct the work, gather the harvest all in ten days or two weeks. I am persuaded that the best days of the church are ahead of us. God needs us that he may accomplish through us his great purpose in winning the world for himself.

LITERATURE FOR A REVIVAL.

G. Campbell Morgan's sermon "Lessons from the Welsh Revival" is probably the most effective printed matter in arousing interest for a revival. Since we published it last March our presses have turned off over 160,000. We expect it to reach the million mark in a year.

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Lemuel Call Barnes, Baptist pastor of Worcester, Mass., wrote us recently an appreciation and criticism of the Preacher's Calendar, which we publish. He said that the red cover was not the color for a pastor's memorandum. But he was pleased with the calendar, which gives Sunday School lessons, Young People's meeting topics, Prayer Meeting topics, special days and texts for daily Bible readings, which will take you through the Bible in a year.

The diary part contains three lines for each day, besides pages for accounts, addresses, etc. He said it would be worth 25c to any preacher.

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LITERARY NOTICE.

Sylvanus Stall, D. D., the author of the well-known series of purity books, has issued a pamphlet of 24 pages of extreme importance to pastors, Young Men's Christian Association Secretaries and all interested in the welfare of young men. It deals with one phase of an important sociological question, and sets forth the wonderful changes in present knowledge concerning a disease formerly regarded by physicians and still popularly thought no worse than a toothache or a bad cold, but which today is known to be one of the most contagious, and in its consequences one of the most serious of any that afflict mankind. The Vir Publishing Company, of Philadelphia, have issued this pamphlet, entitled, "Not a Toothache or a Bad Cold in the Head," at cost, for free distribution by pastors, employers of large bodies of men and others, at the rate of \$1.00 per hundred, or single copies at 5 cents each.

I am publishing in a 32 page booklet the twelve great chapters of the Bible under the title "Little Bible." I pay for the two sets of plates, and only charge for the printing and paper. The price is 75c per 100, postpaid. With your help, we will put forth 100,000 before the end of the year.

F. M. BARTON, Publisher, Cleveland, O.

Homiletic Department.

G. B. F. HALLOCK, D. D., Editor.

GIST OF RECENT SERMONS.

By J. SPARHAWK JONES, W. J. LHAMON, GEORGE C. LORIMER, WILLIAM DOWNEY, DAVID JAMES BURRELL, THEODORE L. CUYLER AND EDGAR D. JONES.

RAHAB.

"And she said, According unto your words, so be it. And she sent them away, and they departed; and she bound the scarlet line in the window."—Joshua 2:21.

Rahab's faith was simply the presentiment—amounting to a profound conviction—that this wonderful conquering race that had been campaigning through the land, would take Jericho, eject the inhabitants and settle on their premises; that these hordes pouring out of Egypt into Canaan had the unseen and upper powers on their part; and that the omens of victory perched upon their banners. She had heard that this multitudinous and aggressive people were spreading and rising like a freshet in spring-time, she may have heard of how they forded the Red Sea and of their victory over Sihon and Og, and she believed that her countrymen could not stand up against the God of these strong Hebrews, that he had greater power and skill than the gods of Canaan. And this simple conviction and clear insight of the situation connected Rahab with the world's immense future and saved her, joined her by a moral sympathy with that race from which Messiah was to spring and in whom the whole earth is to be blessed.

I. It is worth while considering, then, that the gospel or divine heavenly message for one age is not by necessity identical or coterminous with that of another. It is a truism to say that there has been a development of doctrine, a process in the unfolding of moral and religious truth. No one individual, no one century can compass and appropriate the whole body of knowledge on any subject; new information and new lights are evermore springing up, or else fresh applications of old and familiar truths are discovered.

Indeed moral and religious truth resembles the moon—one age sees it in the shape of a sickle or crescent, another sees it between its quarters, but no generation has ever looked upon it full-orbed and on all sides, or seen more than four sevenths of its surface. In the same manner there is a secular evolution in the sphere of religious doctrine; particular duties, demands, obligations are laid upon an individual, a community, an age, and men are called to live along the range of their knowledge and light.

Now there is no telling what beliefs and prospects may have entered into Rahab's prevision at that date. We cannot define or limit religious inspiration. God can enable the human soul to see much and far—in ecstatic moods—not given to ordinary judgment and observation, doors may be opened into the heavens of the future, hasty glimpses may be

vouchsafed, high suggestions may slide into one soul, a sagacious penetration may be granted, illimitable ellipses and parabolas may spring across the void of immensity, along which the eye of the seer may travel, powerful presentments can take possession of man—this was doubtless the case of the Hebrew prophets. Nor would it be possible to determine how much or how far Rahab saw—only this, that she had a deeper, truer gospel than her contemporaries; she saw clearly that that civilization was doomed and departing—she saw the handwriting on the wall, and she was not disobedient to the heavenly vision.

II. A grand conception is this of the gradual disclosure of the will of God; like the solar day, he does not burst upon the world unheralded. He reveals himself little by little. He tells one man and one age more than another; some are so dull that they catch no sound of him, some hear a little more, but none a great deal at any one time. One century interprets God in one way, another varies and widens the interpretation; one literalizes, another allegorizes; one mind lays the main stress upon the attribute of goodness, another upon power, another upon order, beauty, balance, another upon justice and irresponsible sovereignty. In a fragmentary way, in unequal portions, by successive revelations, God makes himself partially known to mankind.

III. It is not necessary that one man should know as much as another, but it is always necessary that he should do what he knows. It is important and imperative that he should take and express in life and action those of his thoughts which represent things, and which stand for enduring substances and imperishable reals. Hence it is nothing to the prejudice of Rahab's faith even supposing that it did not include several elements that have since come to light and become fundamental to religion; these ideas were not then in the world, in the air, were not available, not to be had on any terms; no one had conceived of them, the soil was too thin and poor, the air too bleak and wintry for such fruits to ripen. One single serious truth was patent to Rahab, "The Hebrews are coming, like the multitudinous waves of the sea; they are leveling every resistance before them, and are now breaking in tumultuous thunders round the rocky walls of Jericho"—this much was obvious to Rahab. Moreover she cherished the shrewd surmise, amounting to a profound conviction, that they were the vanguard of the kingdom of light, and that the stars and the equities and the currents of law and the shuttle of destiny were all on their side and working for them—this was the fragment of truth revealed to Rahab,

and her merit lay in the fact that she seized and acted upon it.

IV. Of course, she did not grasp the whole sequence of events that culminated in the incarnation of the Son of God—only the first link, the first fact, the occupation of Canaan by the chosen people. That was enough to save Rahab; that has served also to immortalize her. She subordinated the ephemeral politics of Jericho to the greater truth that old things must pass away; that there is a Providential order; and that from age to age God incarnates his purpose afresh in new institutions and in higher forms. It was not large intellect, nobility of character, purity of life, a deep, rich, sensitive nature, any splendid virtue or harmonious combination of mediocre qualities producing a fine effect, that has set her among the immortals; it was not that she foresaw the age of Christ, his discourse, miracles, cross, and resurrection, and the subsequent centuries of Christendom—all these things were then sleeping below the horizon. But the fact was simply this, that the world had come to a fork of roads where it must make a sharp turn, and file through a different scenery, and Rahab entertained the spies as the heralds of that new era, as those who stood in the forefront of the world's civilization. It was "by faith" that she did this.

V. Another suggestion of the story respects the imperfection of those human agents whom God employs to do his work. The individuals selected to act conspicuous parts, and to stand, as it were, on the hinge of great affairs, have not always been such as we should antecedently expect either in respect of intellect or of moral character. Our policy would be always to choose from the best men and women in every sense of the word—the elite, the optimates, the true nobility of worth and mind—these we would anoint and consecrate and make them the commanding figures of history. But this has not been the historic programme. God has chosen the foolish things to confound the wise. Moses in his basket of bulrushes, little Samuel from the mountains of Ephraim, the little Hebrew maid who waited on Naaman's wife, Joseph and David who followed sheep, Rahab the harlot, Peter, James, and John, the Galilean fishermen, Matthew the tax gatherer,—these and many more such have been the candidates for promotion.

It is by no means certain that righteous Noah would have suited us. Abraham, too, might have been found quite disappointing, nor would wily Jacob have filled up our idea and left nothing to desire. Samuel and Elijah would have seemed stern, cruel, and implacable upon occasion. St. Paul, Augustine, John Chrysostom, Constantine, Cromwell, Calvin, Erasmus, prophets, priests, martyrs, mystics, reformers, saints—perhaps there was not one of them but would have disclosed some obvious weakness, some glaring fault, sufficient to compromise him; but, if so, the evil that was in them was not allowed to upset the Providential plan. Each was enabled to play his part, because the main interest seems to have been to get necessary work done. As

to who should do it has been a secondary consideration—the tools have fallen to those who could handle them.

If the moral government of the world had been conducted upon the principle of throwing out this one because he is obstinate and combative, and that one because he is sensitive and irritable, another because he is vain and vaporing, another because he is coarse and common, another because his cradle was rocked in a garret by a poor, pale, distracted mother, another because he is a bastard or a glutton or the like; I say, if all the Ishmaelites and Esaus and Nazarines and Beotians were cast out of the world's story, simply because there is something about them that awakens prejudice or inspires contempt, and that does not square with the highest standards of dignity and fitness, in that case there would not have been material enough to do the world's work. Human history would hardly have got past the ark and the deluge if Divine Providence had waited for men and women fit in all senses to wear the mitres and lead the armies and execute the laws and write the literatures of the world. But God is not afraid of weakness, imperfections, and sin. He can overrule. He can mould it like dough or clay. He can work with depraved, disproportionate materials toward superlative issues.

VI. Observe also the mode of Rahab's deliverance—she bound the scarlet line in the window. This was the preconcerted signal which Joshua and the Hebrew army agreed to recognize and honor when they entered the land. It was a typical transaction, for the central truth of the gospel lies imbedded here. In that dark and brutal age God intimated in cipher that he would one day conclude arrangements for the reduction of this sinful world to the obedience of Christ. And to prefigure this future God has displayed from the walls of our world-Jericho a scarlet line, a flaming banner, and has lifted up a holy cross, as a hopeful signal.

Yonder shanty on the wall and its red rag fluttering in the breeze is an Old Testament sign of a New Testament truth. It means a beleaguered world that must some day capitulate to a righteous king; it means a Canaan of idolatry, ignorance, and sin, flying a flag of distress and waiting for a redemption, for a better covenant, a new era, a kingdom of light and of holiness. And the personal question for each one is this: Do I know that I belong to an evil generation, to a sinful race, and do I long for a Liberator, a Saviour? or am I content with my native Canaan, its sins and shams and shames and all its disorder?—Rev. J. Sparhawk Jones, D. D.

THE END OF HARVEST.

Text: "The harvest is past, the summer is ended, and we are not saved."—Jer. 8: 20.

How strangely mingled are the notes of harvest; how weirdly their harmonies and discords of joy and disappointment blend—praise for the munificent supplies, the fruit of earnest sowing; chagrin at the no less certain

reaping of misspent early years. With a fidelity that appeals to every honest mind, the promises and warnings of Holy Writ recur, in alternate modulations of comfort or of pain.

The dominant note at this season of the year is that of thankfulness that the earth once more yields her increase; and well it is that, now and then at least, the goodness of God inspires the people's heart to praise. We may trace our earthly blessings to natural causes if we will; but only partially are they thus accounted for. The baker, the miller, the farmer, may supply the loaf, the flour, the corn; but beyond these, we are forced to an acknowledgement of God, from whom alone come life and growth, the ultimate Provider of every good and every perfect gift.

By no object in creation does God more insistently instruct the world than by the harvest. One of his earliest promises was that, "While the earth remaineth, seed-time and harvest shall not cease." (Gen. 13:22.) By it our Lord portrayed the final separation of his faithful people from those who prove as worthless as the tares (Matt. 13:30); by it he stimulates them to activity in gathering in from whitening fields the precious human grain (John 4:35). By it the apostle enjoins the liberal sowing of earthly wealth (2 Cor. 9:6); by it he urges that eternal destiny will be in strict accord with the kind of seed we sow (Gal. 6:7). And bowed with grief beneath a nation's woe, the weeping Prophet recalls the piteous anthem of scattered Israel—"The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

The harvest of Palestine is gathered in April or the early part of May, commencing with the barley, and following three weeks later by the reaping of the wheat. The seed is sown in mid-winter, when the husbandmen, having waited for the rains to penetrate the ground, applies his frail, wooden plow to the softened surface of the land. To this Solomon alludes when he says: "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing" (Prov. 20:4). Earth's luxury must yield to eternity's necessity; self-indulgence, to the call of God. He who would reap must sow, be the weather inclement as it may.

The summer is the time of fruit-gathering, which occurs in June, following the harvest, instead of, as with us, preceding it. Together, they represent the brightest and most joyous seasons of the year.

Israel and Judah had sown their seed of idolatry and sin in the bitterest spiritual winter. The sunshine of Jehovah's smile was withdrawn; the lowering clouds of wrath had burst upon their heads; the storm had swept them from their fruitful native soil to cheerless, Godless Babylon. There they dwelt in poignant grief, stricken by the remorseful memories of how long-suffering the Lord had been, and writhing beneath their callous victor's taunts (Psa. 135:1-3). Pitiably they longed for the day of deliverance, in frantic

hope that soon they should see their native land again.

But season followed season, year succeeded year, until at length their grief found vent in the dismal, wailing cry: "The harvest is past, the summer is ended, and we are not saved" (or delivered). Then they knew, what millions before and since have proved, that sowing of good or ill must yield its own peculiar harvest.

And what of ourselves? In spite of a few sunny days that have lately cheered our way, the fact is forced upon our reluctant sense that this year's harvest and summer are o'er. Sickles and scythes have done their work, and the corn-fields that delighted the passerby with golden tints stand naked, forsaken and forlorn. The aspect of the forest is changing with that of the field. Stately monarchs of the wood, affording to weary travellers a grateful shade, will soon be stripped of their glory, and the grass at their feet be strewn with fallen leaves. Gardens and parks, of late resplendent with color, daily display less beauty to the eye, as gravel and mould alike are bedecked with the remnants of a passing loveliness.

The solemn voice of autumn declares how frail we are; yet it cheers our hearts to know that trees which bear abundant fruit and foliage are the most resplendent as they fade, and that a fruitful Christian life is ever beautiful until its close. To some the season brings the gladness of the Harvest Home; to others, who have sown unworthy seed, it can but speak of woe.

Most of us have enjoyed, in recent weeks, the wondrous beauties of the earth; how far they have suggested thoughts of God, or inspired a sacrifice of praise, the individual heart alone can testify. Thousands, alas, are deaf to nature's pleading on her God's behalf, until, perchance, some grim disaster reminds them that he holds their life as a thread in his hand. Glacier, mountain, lake, and sea contribute each its mournful share to the anguish of the world; deaths by drowning, exposure, misadventure, fill countless homes with mourning, while narrow and providential escapes bring many a careless sinner low before his God.

I. Let us frankly face this fact—if we had met with some calamity, we should, instinctively, have turned to him; and even now would do so, if we lacked our daily food. Yet while preserved in health and strength, and well supplied with all we need, how prone we are to let the season pass, and leave us exiles still! Strange that his unceasing care should be rewarded with neglect, and the regularity of his providence should win forgetfulness!

II. And what of the religious privileges pertaining to these seasons of the year—the opportunities that we do not find at other times? Summer breezes bear the Gospel hope to thousands by the wayside and the shore, who otherwise had been beyond its reach; and bare-legged, happy children have built their "chapels" in the sand, for meetings of their

own. Have any of us left such sacred scenes with unimpressed hearts? Has the harvest passed in vain, with all the thought of God suggested by it? Has summer run its course, with eternal lessons still unlearned? "Despise thou the riches of his goodness. . . not knowing that the goodness of God leatheth thee to repentance?" (Rom. 2:4.) Rejoicing in earthly summer, replete with mental peace, have we no desire for the sunshine of the everlasting rest above? Admiring the earthly harvest, with its wealth of golden store, have we sought no part in the Harvest Home of heaven, when the ransomed of the Lord return, laden with joyful sheaves?

III. It may be so. The seasons of Time may come and go, and bear into oblivion their priceless benedictions; yet still a hope remains; the Lord of the harvest has not yet sent his reapers forth; the end is not yet come.

The eastern farmer, if he fail of harvest, may still rely upon the summer, with its yield of grapes and olives, figs, and other fruits, even though, like the sluggard, he may have refused on the winter's morn to sow his seed. But two crops are better than one; and good fruit will not bring back lost harvest. He may eke out a bare existence, but with nothing left to save, or spare to help another's needs.

Do not some of us thus retard eternal things—too easily content with part when we might possess the whole—achieving but a graceless entrance into the higher life beyond; bearing "no gathered sheaves of life's fair ripening grain," nor of souls won, by earnest toil, from sin?

IV. And if this be true of the indolent saint (who reaps not grain, but stalk!), how much more of the careless sinner! He who "will not plough by reason of the cold," or from any cause that Satan may inspire, who procrastinates, or stops his ear to the call of grace, may find tomorrow as uncongenial as today; or, should it be propitious, the moisture may have left the earth, enhancing the labour of the harrow and the plough.

"If you tarry till you're better,
You will never come at all;
Not the righteous—
Sinners Jesus came to call."

Disinclination increases with the lapse of time; the chill breath of indifference hardens the heart, which, bereft of the softening influence of the Holy Spirit, is less capable of impression than before. Such an one "shall beg in harvest, and have nothing." Others prosper, but he must starve; they may sing, but he must weep, they are welcomed with, "Well done!" he is banished with, "Depart!" theirs the joy of Harvest Home, his the darkness of despair.

V. When harvest and summer are over, then winter comes again—not a mere "winter of discontent," but one of dire, eternal loss. Then is the starving time, when the soul finds nought of nourishment; when "the clouds return not after the rain," and "the grinders cease because they are few"; when "desire

shall fail," and "man goeth to his long home"; when "the dust shall return to the earth as it was, and the spirit shall return unto God who gave it" (Eccl. 12:3-7). Ah, terrible fate: "The harvest is past, the summer is ended, and we are not saved!" Ah, pitiful wail: "What might have been!"—Author Unknown.

TEMPLE BUILDING.

Text: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house (for) a holy priesthood, to offer up spiritual sacrifices acceptable to God through our Lord Jesus Christ."—I Pet. 2:4, 5.

The world around men worship, and whenever they worship they congregate, and where they congregate they build temples. Temple building is as old as mankind and as wide reaching. When Cain and Abel built their altars and brought sacrifices from their flocks and fruits, that was the first step toward the building of temples by them. And from that the history of temple building runs on through all the years down to the latest tope in India, or pagoda in China, or grass covered fetish hut in Fiji, or majestic Gothic cathedral, or simple wayside meetinghouse with white marble gravestones around it.

The architectural genius of man has reached its highest achievement in temple building, and no other ruins are so majestic and solemn as those of the deserted shrines of men. Upon the abodes of their gods the nations of the earth have lavished the wealth of their skill and countless treasures of gold. Egypt built most majestically both the places of worship and the tombs of her sacred bulls; the temple of Diana at Ephesus was counted among the wonders of the world; India bestows the fairest of her architecture upon the sacred cows and monkeys; Rome had her pantheon, devoted to many thousands of gods; in Burmah or Ceylon a hair or a tooth of Buddha is sufficient to call forth towering walls and domes with elaborate carvings in stone; and all over our Christian lands there are thousands upon thousands of cathedrals and churches and chapels erected out of reverence to the true God and his Son Jesus Christ.

Temple building, therefore, has been a mighty factor in the works of men, and it bears tribute to the religious faculty, as universal as the race and as enduring as the soul.

I. The Spiritual Temple.

But we must think today of that inner temple of which the outer is but a dim shadow and feeble expression. Rather, one must say, to which it is positively harmful if it be mistaken for the real and abiding building unto eternity and God. India, for instance, has her mighty buildings elaborately cut in stone, but they are the abodes of unclean gods and men; her people are poor; her women are degraded; her castes are a burden and her disgusting fakirs are her holy men. She has mistaken her temple in stone for the holier temples of wise and chaste and regenerate men and women.

Judaea made a similar mistake. The generation to which Jesus ministered and for

which he died looked upon the temple that had been forty and six years in building, and they said, "Behold what stones are here!" In foolish pride they gazed upon the pile of marble and gold, while all around and within it were deceitful Pharisees, and haughty Sadducees, and cruel Herodians and greedy tradesmen. Spacious courts were there, and mighty walls, and gold-tiled roof; and there were priests and altars and offerings, but the hearts in which God delights to dwell were not there.

With other eyes than those of the disciples Jesus looked upon that temple and those worshippers, and mournfully he said, "The days will come when there shall not be left here one stone upon another which shall not be thrown down."

II. The Living Corner-Stone.

They said in pride, "What stones are here?" But they beheld not the One fairer than marble, more precious than gold, more unblemished than any sacrifice that ever smoked on their altars. Their eyes were holden, and they did not see the really wonderful living Corner-stone of the Father's imperishable temple. They had forgotten that it had been said by their greatest prophet: "Behold, I lay in Zion a chief corner-stone, elect; precious; he that believeth shall not make haste." Theirs was the old well-worn, and fatal mistake of putting motions for emotions, and sacrifices of beasts for the sacrifices of self, and the temple of stone for that of a contrite heart. There are some religions so far gone in rituals and forms; so dependent on art and architecture; so given to the merest externals of worship; so incompetent to make better the lives of the worshippers, that if one wants to be religious his first duty is to leave the establishment and seek a living church. Thus Luther left the Romish church, and Tolstoi the Greek church and Wesley the Anglican church.

III. Jesus as Temple Builder.

While the temple in Jerusalem was still unfinished and the sound of the workmen temple. But he used no hammer, nor was there compass or square found in his hand. Literally his temple was built without the were heard in it, Jesus, also, was building a sound of hammer or of workmen, fulfilling the Old Testament idea of perfect workmanship. Upon materials more precious than granite or marble he wrought, and its invisible walls he made of living stones. He turned away from Jerusalem, and even from the humble synagogue in Nazareth, and in his zeal for the fashioning of living men and women into stones and pillars for the temple of his Father, he turned the mountain side and the seaside and the whole of Galilee into one majestic place of prayer and praise and preaching. Ah, such temple building as Jesus did! He fashioned the true worshippers, and earth itself with its dome of blue sky became to them a sacred place and an imperishable building of God.

IV. The Rock Man.

One of his chosen twelve he named "The Rock," and that one, remembering no doubt the Master's lesson in the name, has given

us our text. Peter, Petros, Rock! He could not forget it. And yet in this Scripture, humbly enough, using the figure of his own glorious renaming, he makes the Master himself the living corner-stone, and all believers living stones equally with himself in that strange true temple. Once, no doubt, he together with the other apostles had made the mistake of praising the temple building there on Mount Zion in Jerusalem. But now how changed! Faith in Christ and Christly conduct are supreme with him. I have read of a wise and sedate African who had been brought to Christ, and who really believed his New Testament. He was brought to England and shown about among the great cathedrals and palace homes and business blocks. He gave no expression of surprise. But his hosts were much surprised that he, a man of huts among the hills, should take so stoically their mighty England. His explanation to them was, "My Heavenly Father's city is far greater than this." So the Apostle Peter, looking upon the spiritual temple of living stones, ceases to praise those that can be thrown down. And his whole care is that the living stones shall be duly polished and firmly placed.

And to these living stones the Chief Corner-Stone is precious, and they themselves are kingly, and priestly, and a people for God's own possession, and their beauty is to show forth the praises of him who has called them "out of darkness into his marvelous light."

O living men and women, you are to lay aside evil, just as you would reject a diamond with faults; you are to be kingly, and priestly, and you are to reflect the glory of Jesus as the diamond sparkles with the colors of light. So shall the whole living temple be clothed in "Marvelous light."—Rev. W. J. Lhamon.

THOUGHT AND ACTION: A NEW YEAR CHARGE.

Text: "Finally, brethren, . . . think on these things, . . . these things do."—Phil. 4:8, 9.

The apostle says "finally," because he is near the close of an epistle; but I may be allowed to substitute the term "primarily" as we have reached the beginning of a new year, and the exhortation which follows is as pertinent to the opening of a letter or of a period as it is to the end, and even more so. A word of address is employed by the apostle, which I likewise may use, and which justifies my solicitude for your spiritual and temporal well-being—"brethren." A church of Christ is, after all, only a larger family, where the affection and interdependence of the household are cultivated. We are "brethren;" and being such, well may we be helpful to each other; and being one with you, I am bold to bring to you the apostle's admonition as a New Year charge.

The text includes two words which give force and meaning to the entire passage—"think" and "do"; and which brings into relief the subject of my New Year's charge—Thought and Activity.

I. I pray you to consider how closely and vitally they are related to each other. These

two are like husband and wife, and should no longer be twain, but one. They are as the two poles in electrical science, interdependent; or as the alternations between the light and darkness, equal portions of the day. Religious action separated from and not determined by enlightened conviction resembles an unchannelled river which damages and is un-navigable, and is only another name for fanaticism and superstition; whereas intelligent conviction in religion which fails to produce activity is comparable to the bed of a river along which no waters flow, and is synonymous with unprofitable speculations and empty doctrinal beliefs. Right thinking has to do with right living. Civilization is the outgrowth of thought.

Alas! it is not always the pleasure of man to reflect. He often lives, if such indifference can be called living, and never inquires into the meaning of the feelings and conflicts asserting themselves on every hand. He is a spectator in a theater, part of the audience, not an actor in the play. He does not try to understand himself or others, and makes no effort to penetrate beneath the surface. In a world formed to quicken thought he does not think, and in a society presenting so many sides for serious reflection he does not reflect; and consequently we meet continually men and women, sometimes even professors of religion, who have no coherence in their lives, apparently no aim or responsibility. The Bible says that "as a man thinks so is he;" not, so will act; for he can do contrary to his thought,—but he cannot be contrary to it. And if we never shall ponder the graver questions of existence, we shall become as empty and trivial as the things on which we delight to dwell; and gradually the power of doing great and noble things will disappear forever.

This principle we acknowledge as a rule in other domains, but in the formation of character or in the development of religion we are not as frequently prepared to recognize its application. Each year's balance we are careful to ascertain, and we are not reluctant to lavish thought on the quality and shape of our wardrobe. If we build a house we try to ascertain its cost and advantages. But we will push ahead in spiritual things, concerning ourselves and others, without pausing to consider, to equip ourselves, to wisely determine what we ought to do and what we ought to be. On the writing of a book, on the shaping of a statue, we will bestow infinite pains of study and meditation; but we will assay to write one's own life and shape the destiny of others without the least hesitancy. In the higher things we seem to feel competent to act and speak without instruction. Where it is the most difficult to know we seem as though we were most assured. Hence we have many among the churches who are self-confident, exceedingly sensitive, unteachable and dogmatic. Thought is indispensable and should be cultivated.

II. I charge you to consider the grandeur of the domain in which thought and activity should co-operate. The Apostle gives the outlines and peaks of the regions in which they should toil and triumph. The moral altitudes he describes remind one of a pano-

ramic picture of the Swiss Alps, in which we behold the snow-clad summits, while a wealth of hill, glen and vale are hidden from view. We have here a summary of loftiest things; but these imply others, the deepest depths, the noblest plains—things which we shall not have time to glance at now. We must content ourselves with the Eiger, the Altmann, the Jungfrau, the Monch, the Wetterhorn and the Matterhorn of the spiritual world; and sight of these may suffice to inspire us to carry our explorations farther.

Evermore occupy your thought with truth. This pursuit becomes the source of sincerity, and sincerity is, perhaps, the chief glory of character. Without veracity at the heart of us we are as trees goodly in the outward parts, but rotten at the core.

As you shrink from a lie in your speech and in your character, do not accustom yourselves to meditate on shams, fictions and current errors. Rather bring before your mind "whatsoever things are true," such as the marvelous disclosures of God and duty, of Christ and redemption, of the Holy Ghost and sanctification. These verities will impel you to take serious and just views of life and destiny. They will guard you from being yourselves empty shadows; inhabiting an unreal world.

III. But what you think, do. The love of truth must be manifest by your seeking it, professing it, defending it, practicing it. "To hold the truth in unrighteousness," is a common sin, perpetrated whenever a man hides his light under a bushel, or whenever he believes and does not speak, or whenever his conduct is not conformed to his convictions.

IV. I am sure we will be more inclined to this duty if we give heed to the next subject brought to our attention by St. Paul. Let us meditate on what is venerable—for this is the meaning of the word translated "honorable." We may be so enamored with the present as quite to overlook and undervalue the past. Carried away by this spirit, some persons have abandoned evangelical Christianity. It is old, they say, and it is out of touch with the new era. Believe that there are many things true which came not in with electricity and telephones. Contemplate them and venerate them. Consider their claims, and as they are venerable, you, on your part, venerate. In this spirit honor God, honor the Bible, honor the church, honor, in a word, all the indestructible factors which have made the world on its noblest side what it is.

V. The Apostle now carries us to another elevation, and would have us direct our mind to "whatsoever is pure and to whatsoever is lovely,"—or, as these words may be rendered, to the "chaste" and the "lovable." We connect these objects; for by their very nature they are closely allied. The unchaste is usually the disgusting, and the disgusting is never the pure. To the student of the Scriptures it must be evident that God attaches the highest importance to moral as well as physical sanitation. In sharp contrast with the laxity of Greek communities and to the lofty assumptions of some modern cities that aesthetic nudity and artistic libidinousness are not likely to corrupt, the Old Testament carefully ex-

cludes from its civilization every thing that might pollute the imagination or excite the passions.

VI. Think on these things and do them. This is my affectionate charge to you, my people, on this New Year morning; and "the Lord of peace shall be with you." In this storm-torn world, well is it that the God of peace should be with us. I crave his peace for every one in this congregation; I crave it for all peoples and all lands. But it can only be attained by individuals and communities in so far as they think and act on the things about which we have this day discoursed. I again commend them to you, and if you desire peace "in the inward parts," and if you would cause wars to cease from the ends of the earth, think on them yourselves, realize them in your own conduct, and spare neither toil nor money that the people far and near may think of them as well, and be moved to convert them into the principles and activities of a glorious and lasting civilization. —The late Rev. George C. Lorimer, D. D.

MINISTERING SPIRITS.

"Are they not all ministering spirits sent forth to minister unto them who are heirs of salvation?"—Heb. 1:14.

This book makes known to us a world that never could have been discovered by the eye of man. The Sadducee of old had not, nor has the materialist of today, any place in his creed for angels or spirits, but, that such may exist is not contrary to reason, since there may be ascending orders of beings above us, as there are descending orders below us. But the Scriptures are very clear in their teachings not only on the existence of a world beside the material orbs, but also on the fact that that world is populated by lofty beings. Let us consider a few facts taught in our text about angels.

I. As to their nature. They are "spirits." We can tell many things about man, so far as he is material; but when we seek for knowledge of his spirit nature, we are handicapped by its impalpability. The angels are spirits, and therefore of a nature that puts them outside the circle of our examination. We may, and do, attach certain ideas to them, but what we know of them has been revealed to us.

Look at some of the facts concerning them which we gather from the Scriptures:

1. They are full of vitality. They are denominated "living ones." They are full of life, of youth. There are no graves in their land. They never long for the close of day that they may rest from their activities. They never weary nor get tired in their employ.

2. They have great power. God has given some of his creatures marvelous strength; but in this particular how wonderfully he has endowed angels! Their acts as recorded in the Bible may be but hints of their doings now.

3. They are great in knowledge. They are near the fount of truth. They see things openly. They are "full of eyes." How much we unlearn as our years multiply! The field of the history of thought is strewn with the corpses of hypotheses and dogmas. Our

knowledge is limited by our senses and our mental feebleness, but the angels know no such limitations. What vast stores of knowledge they have laid up from observation throughout their ages! How easily they could answer questions that science never can answer. What lost history is treasured up in their memories. They are limited in their knowledge, but notwithstanding, theirs is as an ocean compared with which ours is as a tiny lake.

4. They are vast in numbers. They are not offsprings of parents, but are special creations, yet we can form no thought of their numbers. Christ could have ordered to his help an army so vast as to have cleared the earth of all his foes.

5. They are capable of appearing to men. They appear to have bodies. Perhaps these bodies are the kind Paul speaks of—spiritual bodies. Devils are never represented as appearing in a body their own. It is in the body of some one or something else they come on errands of death to men. But angels appear in what seems to be their own bodies.

II. As to their life. We conclude that they dwell amid ineffable glories; that their associations are of the loftiest kind, and their springs of pleasure most divine. But they are not inactive beings.

They are God's great servants. They are assigned work in nature. We talk of nature's laws, but could we see the agents that do the work, our views of nature's laws might be modified. They are the agents that work the machinery of Providence. They not only go on errands of blessing to nations and men, but also to execute Divine vengeance. They have to do with the affairs of nations, but how much will fill us with amaze, we doubt not, when we see the true meaning of history in the light of the eternal throne. But the point which we wish especially to consider is our next and last, namely:

III. The Special Mission of Angels. They have a special mission to good men. "Are they not all," etc. Then the good have the highest beings to wait on them. While engaged in life's avocations, attending to its duties, the servant of God is waited on by visitors from the throne—they who but a moment before stood amid the glories of heaven, gazing upon its great King, stand near him and impart the blessing they have brought from heaven. Think of the instances of the ministry of angels found in Bible history. The special ministry of angels to the good suggests:

1. The importance of the good in the estimation of God.

2. The glorious destiny of the good.

3. That service is not incompatible with the highest dignity.

4. That our departed loved ones may be ministers of help to us.

5. That when we feel most alone, there may then be with us the most delightful and interested visitors.

Think of Peter in prison. Think of Lazarus, the beggar.—Rev. William Downey, D. D.

MASQUERADING.

"Why feignest thou thyself to be another?"—1 Kings 14: 6.

A queen disguised in the russet garb of a peasant, basket on arm, goes trudging wearily, afoot and alone, from the palace at Tirza up to the prophet's house. She is the wife of Jeroboam. There is trouble in the palace; the first-born son, heir of the throne, lies at the point of death. The altars of Baal burn upon the heights, but there is no help there. God only can relieve, and to him the sore hearted mother goes in her extremity. The seer Ahijah, old and blind, has long been alienated from the throne. In her peasant's mask, she hopes to deceive him and secure a blessing on her child. But he hears her coming; he knows her footstep. "Come in," he cries at her approach; "come in, thou wife of Jeroboam. Why feignest thyself to be another?" "Thus," says Bishop Hall, "God laughs at the frivolous tricks of foolish men who think to dance in their nets and be unseen of heaven."

Life is a masquerade ending with a transformation scene, "Masks off!"—this is our lesson today.

"All the world's a stage,
And all the men and women merely players."

"Great is paint!" cries Carlyle. Fashion came in with the fall; fashion is falsehood, and falsehood rules the world. We are none of us precisely what we seem to be. Charles Lamb says, "The only honest men are beggars. They are the only people in the universe who are not obliged to study appearances." But even beggars have been known to be insincere. No, we cannot even trust our beggars; they, too, are merely players.

The Psalmist wrote, "I said in my haste, All men are liars;" on which Adam Clark quaintly remarked, "Had he lived in our time, he might have said it at his leisure." Where shall Diogenes go with his lantern to find a thoroughly honest man? To the market place? What a flutter there would be in the Chamber of Commerce! In society? "Great is paint!" Beau Brummel and Miss Flora McFlimsey still live. In the Church then, surely? Nay. It was into this charmed circle that the Lord himself came to speak of wolves in sheep's clothing and the whited sepulchres and of actors wearing masks, for this is the meaning of the word "hypocrite," a man under a mask. I am not saying that all men mean to be dishonest, but that there is, wittingly or otherwise, a measure of dishonesty in all, and churchmen are made of common dust.

In view of these facts, there are certain considerations which we may profitably dwell on.

I. God knows us. We may deceive others. Indeed in the interest of self protection we feel obliged to do it. A man whose name is a synonym for purity of character once said, "If there were a window in my breast, I would not dare to walk along the streets lest the very boys should throw stones at me."

We may deceive ourselves. Indeed we

can scarcely avoid doing so. It is very well for Thales to say, "Man, know thyself." But how is a man to know himself when his constant effort is to avoid appearing in propria persona. They say that Edwin Booth played Hamlet in such a manner that he lost all consciousness of self, and in course of time there were those among his friends who asserted that he began to look like Hamlet and to think like him.

II. Life proves us. We speak of passing through a probation here. We are always under fire and acid, so that character is brought out more and more as the years pass on. We may carry on our deceptions voluntary and involuntary for a season with success. A bookkeeper recently confessed that for twenty years and more he had been tampering with the day-book and ledger, making artificial offsets and drawing false balances; but all the while his deception was growing more and more tense, the denouement was only a question of time. The trouble with this man was that he allowed himself to live too long. He went too far with the play. The curtain should have fallen before the fifth act. Exposure!

III. Death unmasks us. Therefore we speak of death as the King of Terrors. Were it otherwise, death would be to us the fairest of God's angels. But, alas! at the border line between time and eternity, all dominoes fall off.

Go out into the graveyard and heed not the monuments there nor the brave epitaphs, for in these are preserved all the advantageous distinctions of life; but go down under the sod, where the resurrection angel will go, and fill your hand with mingled earth, and lo! all the analytic chemists on earth cannot determine which is millionaire's and which is beggar's dust.

Go up to the great assize. See yonder on the throne of the Honest Judge, the only Honest Judge earth ever saw, and mark how he determines all cases in equity. Honest at last! Honest at last and forever. The hypocrite's hope is swept away like a spider's web.

IV. And what are the lessons from all this? One only: Be honest, be true. Provide things honest in the sight of all men. Live up to your profession. *Esse quam videri*—to be rather than seem—is the motto for an upright life. Live in singleness of heart, as unto Christ; not with eye-service as men-pleasers, but doing the will of God from the heart.

The most heart-searching prayer that ever was offered, the bravest and the most awful, is that prayer of David: "Search me, O God, and try me." Can we make that prayer? Can we bow down and plead with God to throw into the center of our hearts the searchlight of his own fierce gaze, and expose our frailties and falsities? Herein is all of confession and penitence. Lord, search me; show me myself; try me and show me if there be any evil way in me; then forgive the evil for Jesus sake, and lead me in the way everlasting; lead me in the sunlit path of true, honest, ingenuous Christlike manhood.—Rev. David James Burrell, D. D.

THE JOURNEY OF A DAY.

"I pray thee, send me good speed this day."
—Gen. 24: 12.

The story from which our text is taken gives us a charming picture of the pastoral life of the Orient in those early times. Abraham sends Eliezer, the "eldest servant of his house," to Mesopotamia on a search for a wife for his son Isaac. Eliezer sets off with his caravan of camels, and soon reaches the city of Nahor, near which resides Bethuel, who was a kinsman of Abraham. The caravan halts beside a well in the vicinity of the town. With straightforward directness Eliezer offers up this prayer: "O Lord God of my master Abraham, I pray thee send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water. And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master." The speedy appearance of the beautiful Rebekah, with her pitcher upon her shoulder, attested the answer which Eliezer sought for his petition.

It is not my custom to use passages of Holy Writ as mottoes for my discourses; but I shall do so on this occasion. My theme is The Journey of a Day, and how, by God's blessing, to make good speed upward and heavenward through every hour.

I. Every day should be commenced with God and upon the knees. "In the morning will I direct my prayer unto thee, and will look up," said the man after God's own heart. He begins the day unwisely who leaves his chamber without a secret conference with his heavenly Friend. If stony Egyptian "Memnon" made music when the first rays kindled on his flinty brow, a devout heart should not be mute when God causes the outgoings of his mornings to rejoice.

II. Closet devotions are the fit precursor of household worship. Family religion underlies the commonwealth and the church. No Christian government, no healthy public conscience, no Bible philanthropies, no wholesome church life can exist without being rooted beneath the hearthstone and the family altar.

No prelude to the day is so fitting, so impressive, and so potent in its influence as the union of household hearts round the throne of grace.

III. When the early devotions of the day are over, then let us shoulder up its load cheerfully. The happiness and the serenity of the whole day depends very much upon a cheerful start. The man who leaves his home with a scowl on his brow, with a snap at his children, and a tart speech to his wife, is not likely to be a very pleasant companion for anyone, or to return home at night less acid than a vinegar cruet. We never know what the day may bring forth, or when we shall leave our threshold for the last time, or hear

the last "good morning." Let us, therefore, set out on the day's journey under the wing of God's loving care, and committing our way unto him. The steps of a good man are ordered by the Lord. Eliezer described his happy and successful day's journey by saying at its close, "I being in the way, the Lord led me to the house of my master's brethren." When you and I are in the path of duty, and have sought the divine direction, we may feel sure that the Lord will always lead us likewise.

IV. In order to make "good speed" in your day's journey, do not go overloaded. I do not refer so much to your undertaking too many things as to your carrying too many cares. Honest work is strengthening; but worry frets and fevers us. The temptation to worry should be resisted as a temptation of the devil; to yield to it is a sin against our own peace, and a reproach upon our Christian character. The journey made by any pedestrian is simply a succession of steps. In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need think about.

V. The journey of each day—yes, and of every day until we reach the Father's house—is a walk of faith. We are often perplexed, and in our short-sighted ignorance we cry out: "Lord, how can we know the way?" The answer comes back to us: "I will lead the blind in paths they have not known; I will make the darkness light before them." When Eliezer humbly asked God to guide him, he made "good speed" indeed; he was directed to the very place and to the very person that he was in quest of. Every Christian should be a close and attentive observer of providential leadings. A conflict often arises between choosing our own way—that "jumps with our own selfish inclination"—or walking in God's way. Lot chose his own way, and it led him into Sodom.

VI. Whatever perplexities may arise as to the meaning of the divine providences, or however fallible may be our own judgments, yet of one thing we may feel perfectly sure: God has given us a guide-book for every day's journey that is both divinely inspired and perfectly infallible. "This is the Book," as Coleridge said of it, "that always finds us." There is not a difficult question in ethics on which the heaven-lighted lamp does not shed a clear light, and for every step in life it has a precept and a principle.

VII. In the journey of each day we cannot predict what lies before us. We know not what the day may bring forth—whether of joy or sorrow. This is well; for our joys are heightened when they come as glad surprises, and to forecast our sorrows would only increase our sufferings without increasing our strength to bear them. Temptations, however, owe much of their peril and of their power to the fact that they commonly spring upon us unawares. Satan is no more likely to advertise the time and method of his assaults in advance than a burglar is to send us word that he will be trying the bolts of our front doors at one o'clock tomorrow morning. "I say unto you all, Watch," is the command of our Master.

VIII. There is no journey of life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way or even read God's promises. The fourteenth chapter of John never falls with such music upon our ears as when we catch its sweet strains amid the pauses of some terrible storm. "Let not your heart be troubled: ye believe in God, believe also in me." "I will not leave you comfortless."

IX. What are the happiest hours we spend in every day? I will venture to say that they are those which see us busy in doing good to others and in serving our Master. A cup of cold water costs only the trouble to get it; its refreshing draught may revive some fainting spirit. That is a bright hour in which we lift up some fellow-traveler and set him on his feet. A still brighter one is that in which we lead him to the Saviour.

Bear in mind, my friends, that your happiness or your misery is very much of your own making. You cannot create spiritual sunshine any more than you can create the morning star; but you can put your soul where Christ is shining. Begin every day with God. Keep a clean conscience and a good stock of Bible promises within reach. Keep a strong, robust faith that can draw honey out of a rock and oil out of the flinty rock. Never spend a day without trying to do somebody good; and then, keeping step with your Master, march on toward home over any road, however rough, and against any head winds that blow. It will be all sunshine when we get to heaven, and "there is no night there!"

—Rev. Theodore L. Cuyler, D. D.

PROFITABLE PRAYER.

Ps. 55:17; Jas. 5:16, 17, 18.

Twenty years ago, on Mt. McGregor, a great American soldier was dying. By his side sat a friend who assured him that his place in history was lofty and secure. General Grant was silent until he had done, and then said earnestly: "What can you tell me about prayer?"

Yes, what of prayer? This age puts a commercial value on everything. How much is there in prayer? Does it pay? Now Christianity courts investigation. Come and see. The things of our faith were not done in a corner. We say bring your acids and test her metal. Bring plummet line and level and try her foundations.

But there are some of the things of the Christian life, some of the inner things that do not admit of a cool, calculating sort of chemical analysis. Prayer is one of these. Many of you will recall Prof. Tyndall's proposition. He suggested what he called a practical test of prayer. He proposed to select two wards of a certain hospital with patients afflicted alike in each, and that for the patients in one ward a large number of devout and earnest Christians should be asked to pray, while for those in the other no prayers should be made. In the course of a few months they would see which side had the larger number of convalescing patients. How wickedly ab-

surd! "Thou shalt not tempt the Lord thy God." Prof. Tyndall was a great scientist but a veritable ignoramus when it came to the things of the Christian faith.

There are two ways in which one might test the profitability of prayer: First, that which we will call an outside test. Call the roll of the Saints from Father Abraham to the latest follower of Christ. Let Moses speak and David testify. Look in on the life of God's Son. Hear him instructing his disciples how to pray. See him in the garden in prayer, saying, "Thy will, not mine, be done." Read the books of Christian men from Francis of Assisi to George Müller, whose life of prayer sweetened all England. Talk to your own friends who are in the church. Have them open the doors of their hearts and tell the truth of their experiences.

This is one way, but there is a better one. Get right yourself with the great prayer-hearing, prayer-answering God. In the midst of your busy life let there come silent hours of communion with God. Take your troubles to him, your hopes, your fears, take all to him and after a period of sincere, loving service, the profitability of prayer will be with you a great, glorious reality.

The very foundation of profitable prayer is the supplicant himself. A party of politicians conversing with Mr. Lincoln during the dark days of the early sixties, said: "Mr. President, if we can just get God on our side we'll win." Then the strong, homely face of the great commoner lighted with a smile, and he said: "God is all right; what we want to do is to get on *his* side." We who would pray and profit thereby must get right in God's sight.

Practical James puts it all in a nutshell. Says he, "The supplications of a righteous man availeth much." Of a righteous man: that is, a good man, not a perfect man, not a sinless man, but a man who is trying to live a good, pure, clean life. You know that if prayers are answered at all they are answered when they come from such men or women.

If you wanted to ask a favor of the chief magistrate of our land, the first thing you would do would be to have some influential friend present your credentials. If you could just get Secretary Hay or Secretary Cortelyou on your side you'd feel the battle was about won.

If there were sickness in your home; if that blue eyed baby boy of yours were ill nigh unto death and you wanted some one to take a fervid petition to God's throne, whom would you select? A worldly man? O, not so. You would ask the best and most consecrated Christian of your acquaintance to take your heart's desire to the Great Father of us all. How can a man pray "Forgive us our trespasses" when his own heart is filled with malice and envy? How can a man pray to be just and honest when that very day he intends to do an ignoble and dishonest act?

It is said that in Japan there is a prayer called the mirror prayer. The worshiper holds up a mirror and, on beholding his image in it, says: "O God, look into my heart as I see my face in this glass." "Lord, who shall abide in thy tabernacle? Who shall dwell in thy Holy

Hill? He that walketh uprightly and worketh righteousness and speaketh truth in his heart." The prayer of such an one, says James, avail-eth much, not merely a little, not simply something, but *much*.

But what about the prayer itself? Prayer, to be profitable, must not be formal or stilted. We are given no exact formula for prayer. The Lord's prayer is suggestive, but not an arbitrary form. No one needs to have a formula by which to tell his mother of his love for her. Hundreds pray never thinking of anything like rules or conditions, and yet all the while they are unconsciously obeying or fulfilling them. If you read your New Testament carefully you will find the following requisites enter into prayer:

1st. There must be *faith*. "Let him ask in faith nothing doubting, for he that doubteth is like the surge of the sea, driven by the wind and tossed," says James. "Without faith it is impossible to please God, for he that cometh unto him must believe that he is and that he is a rewarder of them that seek after him."

Guard that faith of yours securely. Make shipwreck of that and all is dark and doubtful. One of the bitterest of all cries came from a great historian of England, who said, "I would give all that I am and all I ever hope to be, for one hour of my childhood's faith when I looked up to the sky and called it heaven."

2nd. Prayer must be made in Jesus' name. "If ye shall ask anything of the Father he will give it to you in my name." "Christ ever liveth to intercede" for us. He knew what was in man, the good, the bad, the peculiar temptations. He knows now, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." By those wounds made on Calvary he pleads for us. What have we to fear?

I have never forgotten this illustration which Dr. John A. Broadus once used. The poet, Aeschylus, had incurred the displeasure of the Athenians. He was on trial before the great popular tribunal, consisting of many hundreds of citizens, and was about to be condemned. But Aeschylus had a brother who had lost an arm in battle—in the great battle of Salamis, where the Greeks fought for their existence against the Persian aggressors. This brother came into court and spoke not a single word of entreaty, but, letting fall his mantle, showed the stump of his arm lost in his country's defense, and there he stood until the Athenians relented and Aeschylus was permitted to go free. So when we ask for pardon, our glorious Saviour stands up in our behalf and shows where he was wounded on the cross. "What a wonderful Saviour is Jesus our Lord."

3rd. Our prayer should be offered in accordance with God's will. We should never forget that sentence, "If it be thy will." When General "Stonewall" Jackson was lying so seriously wounded in his tent, his noble wife prayed audibly at his side that God should spare her husband. Jackson heard, and said,

"Wife, you have left out 'if it be thy will.'" It was *not* God's will, so Jackson answered to the roll call on high and passed into the presence of the Captain of his salvation. It is not important that you end every prayer with "Amen." It is important that you incorporate in every prayer "If it be thy will."

One more thing. If you would have your prayers profit, do all you can to answer them yourself. Prayer must be something more than words. When a certain gentleman was intending to go abroad, his friends came to see him, each one with a commission for him to execute. When they had gone away, he looked over the list and found to his dismay that of all the number only one had brought the money with which to purchase what he wanted. When the man returned, his friends gathered round him, eager to see what he had brought back. To their surprise, they found that he had made but one of the purchases he had been asked to make. "One day, as I sat upon the deck looking over your lists, a breeze came and blew them all away except this one," he explained. "But how could that be?" some one questioned. "Oh," was the reply, "his order was weighted down. It had the silver wrapped up in it."

O my brethren, let us weight down our prayers with sacrifice and self denial. Why pray for the poor and needy if we do not succor them as we have opportunity? Why pray for the heathen if we give no silver to carry the Gospel to them? Prayers weighted with faith and love, and submission and sacrifice are dynamic. They are altogether profitable.

—Rev. Edgar D. Jones.

THE TIME IS SHORT.

I sometimes feel the thread of life is slender
And soon with me the labor will be wrought.

Then grows my heart to other hearts more tender,

The time,
The time is short.

Up, up, my soul, the long-spent time re-
deeming,
Sow thou the seeds of better deed and thought:
Light other lamps while yet thy light is
beaming,

The time,
The time is short.

—Hezekiah Butterworth.

THANKFUL.

"I don't see what makes people go to foot-
ball games on Thanksgiving Day," remarked
his wife. "It hasn't anything to do with the
spirit of the occasion."

"Oh, yes, it has," was the reply. "I never
went to a football game in my life that I didn't
feel tremendously thankful that I wasn't one of
the players."

The above goes very well with the experience
of the little girl, who locked up the dog in a
dark closet while the family were at church
Thanksgiving Day, so that he might be thank-
ful when they came home and let him out.

—Yonili's Companion.

The Ecclesiastical Year—January.

By REV. G. B. F. HALLOCK, D. D.

NEW YEAR.

TEXTS AND TOPICS.

How to get a fresh start. Eph. 4:22-32.

What of the past? Ps. 77:1-12.

How swift the days. Ps. 39.

Giving days to God. Deut. 6:1-13.

Confidence for 1906. Ps. 42.

A renewed spirit. Ps. 51:1-10.

An enlarged faith. Luke 17:1-6.

A forward look. Phil. 3:8-14.

A persevering habit. Gal. 6:6-10.

The New Year. Rev. 21:5.

Heart-weariness in the journey of life. "And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee." 1 Kings 19:7.

The source of true happiness. "He that trusteth in the Lord, happy is he." Prov 16:20.

Spared for another year. "And he answered and said unto him, Lord, let it alone this year also, till I shall dig about it and dung it." Luke 13:8.

GO FORWARD THIS YEAR.

There is a good deal of religious life that is much like the practice of "marking time" among soldiers. They lift up one foot and then put it down in the same place; then they lift up the other foot and put it down in the same place. They are marching, but they are not moving. So it is with many who are "going through the motions" of a Christian life, but are not getting on. They are saying their prayers, but are not praying; they are going to church, but not to heaven; they are talking in meeting, but bearing no testimony.

—*Church Army Gazette.*

HEADS UP! EYES FRONT!

An important feminine question: "Is my hat on straight?" A far more important Christian question: "Is my head on straight?"

Some folks' heads are on "wrong-side-to"; they see and know only what is past. Croakers!

Some folks' heads are on sidewise; they see everything on the bias, out of relation. Cranks!

Some folks' heads are on right; their eyes look straight ahead, along the path of Duty, over the fields of Opportunity, to the goal of Achievement. Conquerors! They are the people who "get there."

Attention! Eyes front! Forward march! Right on bravely into the new year!

THE OLD YEAR.

"We can take off and throw away our old coat, but we still remember, and others still remember, that we wore it. And we cannot wholly get rid of our past sins, nor is it well

that we should. We need to remember them, so that we may have sympathy with others who are sinning, and know how to help them out of their sin."

EYES FRONT!

How fine this picture of Paul as the runner, bent on winning the Christian race! How fixed the forward look, how eager the forward poise! In such intensity lies success. So all the leaders have come to the fore, by spurning distractions and pressing to one chosen aim.

Where the difference comes in eager lives is in the goal of vision. The man with the muck-rake looks down. The social butterfly glances from flower to flower. But Paul fixes his gaze on Christ. "Looking unto Jesus,"—a good word, that, for the new year, and all the years, for so we come to him, and live in him evermore.—Rev. M. Summerbell, D. D.

WORK FOR ETERNITY.

Napoleon found an artist once painting a picture, and asked him, "For whom are you painting that?" And he, drawing himself up proudly, replied, "I am painting it for immortality, sire." "How long will your canvas last?" asked the Emperor. "It has been skilfully prepared; it will last at least a thousand years." Napoleon shrugged his shoulders: "Now we see what an artist's idea of immortality is." We see what St. Paul's idea of life and of immortality is, when we hear him saying, "I press on toward the goal unto the prize of the upward calling of God in Christ Jesus."

THE CITY OF OUR IDEALS.

"High upon a hill-top gleams The City of Our Ideals. There are no roads thither; each traveller must find his own footpath and go his own gait. It is a long and joyous journey. No foot hath stood within its jasper walls, no eye hath seen the beauty of its shining towers, no heart hath known the peace of its benediction; yet we yearn toward it with expectant hearts, thrilled with lofty hopes and happy with childhood's joy; our eyes lit with holy visions and our feet never wearying. For we know that some day we may stand within the suburbs of our sacred city."

NEW YEAR INSPIRATION.

Two young men came into a church together, and they hear a great preacher, a Phillips Brooks or a Henry Ward Beecher, and one says, "There is no use in my trying to go into the ministry, I never could preach like that;" and the other says, "I am determined I will go into the ministry, for what

an ideal is that to work toward!" Two men go into a portrait gallery. One man looks at the pictures and says, "There is no use; try ever so hard, I cannot paint such pictures." The other man says, "That is art; I am going to try to be an artist; though I shall not succeed in accomplishing that, there is something worth working for." Whether the ideal is an inspiration or a discouragement depends upon the hope that is mixed with the ideal. Paul's ideal was Christ, and Paul's hope was Christ.—Lyman Abbott, D. D.

THE NEW YEAR A FRESH START.

"China is a country where they do not like to make fresh starts. Mr. Parsons found there a bridge with steep sides that had once crossed a canal. The canal had become filled up, yet every day hundreds of Chinese toiled up the bridge and down on the other side, when they might have walked dry-shod beside it. Let us not be like the Chinese and afraid of taking a fresh start."

BROKEN ENDS.

"I am an accumulation of broken ends," said Queen Catharine of Russia, as she contemplated projects she must leave unaccomplished. Job said: "My purposes are broken off." That is the way life seems to most of us, and we usually realize it all the more keenly as we are closing up the old year and entering upon the new.

But let us not allow ourselves to become discouraged. The great cable that holds the ship is made up only of a mass of tiny hempen threads. Each one is little more than a beginning and an end. The rope-maker has, however, twisted them together, so that each one gives its contribution of strength to the whole.

We should not estimate the cable by the myriad ends that, protruding everywhere, cover it. Nor need we estimate life by the purposes that are broken off. Little and great may be brought into one grand result, if all are spun together in one consistent purpose of consecration.

It is not our purpose to encourage any one to satisfaction with a life that is made up of "fits and starts," or of mental promises of good to be done. A cable is made of real threads, not threads of imagination. A useful life can not be lived in dreams. But when one is really working, and according to some intelligent purpose and plan, he is not to be discouraged because the stretches of usefulness seem short, and the "broken ends" of life seem to be so very many. Say "Whose I am and whom I serve." Be Christ's and serve Christ in all that you do. With such a motive weaving the threads of life together, even though each thread in itself seems a short and valueless thing, yet the result will be a strong cable, a useful life the Master will be glad to own.

Let us weave the threads together more closely during the coming year.

HOW TO END THE YEAR.

"Remember all the way over which the Lord thy God led thee." Deut. 8:2.

The division of time into years is largely arbitrary. As a matter of fact, every day one year ends and another begins. He whose glory it is "to make all things new" can make us new every day and make all things new and fresh for us. But we are all much influenced by the conventions that obtain around us; the world says the year ends Dec. 31 and without reckoning we count it so, and are inquiring, "How ought I to end this year?"

Well, we need divine instruction in order that we may so number our days as to get wisdom out of the divinely taught numeration, "So teach us to number our days that we may apply our hearts unto wisdom." Our experience is a fruitful field; we ought to reap and gather in the harvests of wisdom from this fertile field. It is sometimes said that the difference between a wise man and a fool is that the one will learn from others' experience, while the other will learn only from his own. But is not the difference rather this, that the wise man does learn by experience, while the fool neither learns by others' experience or by his own? You give a fool forty fortunes and he will lose them all in the same way.

What is the amount of wisdom which we are to reap from the experience of this year? If we are to do any of this enriching harvesting, we must review the year, obeying the Word, "Remember all the way over which the Lord thy God led thee."

I. We ought to remember our sins, for thus we are introduced to the blessed grace of humility which results from being shown what is in our hearts. You say this will be very painful. I reply, not so; humility is the most delightful of all graces in its exercises, and the most fascinating of all graces in its results. Pride is torture, as well as degradation.

II. We ought to remember our sorrows, for our sorrows drive us closer to God, bend our wills to the will of God, open our hearts for the incoming of God's grace with more commanding mastery of our whole life. It will be well for us if we remember always our sorrows, what God told us through them, and what we told God when the fierce storm was raging around us.

III. We ought to remember the blessings of this year. Despite our sins, and in our sorrows, God has been good. He has given us food and raiment "convenient for us," he has given us opportunities for useful service for him, he has kept us from falling away from our "good hope through grace," and his manifold mercies move us to repentance for the poverty of our service, and lead us to resolve that we shall give him all that remains of life for such uses as he desires.

There is no better way of ending the year than by studying our experiences in it in order that we learn lessons of wisdom for the time that remains.—Rev. Thornton Whaling, D. D.

FOREFATHERS' DAY.

(Omitted from December.)

Forefathers' Day, December 21st, celebrates particularly the landing of the Puritan Pilgrims at Plymouth, Mass., December 21st, 1620. While it is in no State a legal holiday, it is nevertheless loved and revered in many States of the Union, and the event which it commemorates is lauded and noticed in schools, in public meetings, and at banquets and other functions both private and public. Many ministers preach on the Sabbath nearest the day upon some theme appropriate to the purpose of the day.

Forefathers' Day has a broader and deeper significance than simply the commemoration of the landing of the Pilgrims at Plymouth. It calls upon the American people to honor these men, truly, but with them all those first settlers of our land who were actuated by the same noble motives, and in whose hearts thrilled the same love of freedom and hatred of oppression. Forefathers' Day in its broadest acceptance glorifies the memory of the Puritans from England, the Pilgrims from Holland, the Huguenots from France, the Covenanters from Scotland, the Scotch-Irish from Ireland, and any other people from any other nations, who, from noble and exalted motives, abandoned their native lands and devoted their lives to the founding and continuance of America upon those principles which should enable her to become the home of political and religious liberty.

MOTHERS, WIVES AND DAUGHTERS OF THE FOREFATHERS.

"Her children arise up and call her blessed."—Prov. 31: 28.

In celebrating Forefathers' Day it is not really a day that we honor, but a progress—a progress which the day registers. We celebrate the genesis and the evolution of a great republic. The object of such a service as this is not the study of a certain 21st day of December, but a study of great men and a study of great women who are always back of great men. We meet tonight to bring forward principles, causes, characters, destinies, about which it will do us good to talk. Bacon says: "Histories make men wise." We are in search of histories. Webster says: "There is a moral and philosophical respect for our ancestors which elevates the character and refines the heart." We are in search of that moral and philosophical respect. We have the heritage of a grand national ancestry in which grand men and women share, share and share alike; we have met to brighten the memories of this ancestry. We are in search of knowledge which makes for patriotism, and which raises the estimate of the price paid for our country. Our aim to be true descendants of the haloed heads of American history, and with

this aim before us we come tonight to put ourselves under the spell of their heroic story. We recognize that the age of luxury has something to learn from the age of homespun. That age has principles to give which are everlasting and an example to set before us which if followed will produce a loyalty to God and self that will add to the lustre of our republic. We wish to be not only the lineal descendants of the "makers of America;" we wish to be also their logical and spiritual descendants. It is as Wendell Phillips has said: "Thee and thou, a broad rimmed hat and a plain coat are not George Fox in our century. You will recognize George Fox in him who rises from the lap of artificial life, flings away its softness and startles you by the sight of a grand man."

But we have a special object before us tonight and we must not lose sight of it. Our object is this, to emphasize the fact that there were foremothers as well as forefathers. These did a grand work; these made magnificent sacrifices; these contributed sublime enthusiasms; these exercised a victorious faith; these saw glorious visions, and these endured appalling sufferings, all of which entered into the conception and the making and maturing and the developing of the American commonwealth. I wish to see these foremothers before the public for honor and for imitation, and as an appeal to the American women of our day. I wish through them to reach our women and stimulate them in their duties as patriots. I wish also, by setting them forth for our admiration, to correct the mistaken estimate which American men have of the value of the worth and work of women in comparison with their own.

The Plymouth colony was a success from the beginning; the Jamestown colony came within one point of being an out-and-out failure. The Pilgrims of the Mayflower brought their wives and children with them. They had their home in their colony. Woman makes the home, and the home makes the church and state. If Plymouth Rock had been minus the home the future of New England would have changed. The men of Jamestown colony who came over to Virginia left their women in England. There was not a single woman in the whole colony, and this is the reason they quarreled and were decimated. What could you expect from one hundred and two old bachelors—a community of bachelors? It is as much as society can do to get along with one here and another there in the community. A colony of bachelors never carried any cause on earth to a successful conclusion, and never will.

Do you ask me, what the Puritan foremother stood for? Answer, she stood for strong convictions of apprehended truth, for an intense sense of the authority of

righteousness, for incarnate conscience of the purest type, for a profound assurance of God's overrule, for clear vision of things celestial, for faith in the ultimate triumph of the right and for a full inspirational womanhood. She was the equation of all these. Women of today, make for your country pure and patriotic men. A republic, to be stable, must rest upon intelligence and virtue. Maintain for your country holy and loyal homes. Give to your country yourselves at your very best. Cherish and perpetuate the members of the haloed heads of the past. Strike the cymbals—that is, praise what is good, and make it popular. Impress men with the fact that you expect them to be pure in political life. Give us men with a political conscience.—Rev. David Gregg, D. D.

THE NEW ENGLAND LEAVEN.

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Matt. 13:13.

The Puritan character is an imperishable factor in American life, just as Puritanism itself is an imperishable contribution to American history; both alike are the priceless heritage of New England. In these days, when other strains of blood are percolating through the national life, and other influences are shaping the national destiny, it is surely well for us, on this night of sacred memory, to remind ourselves once more of some of the distinctive qualities in the New England character, and to ask this question, "How far are these qualities dominant in the life of America today?"

When that gifted orator and statesman, Charles Sumner, addressed the New England Society in this city on December 22, 1873, he turned, in the course of his remarks, to Henry Ward Beecher, who was sitting near, and said, "I have often thought that if I were a preacher, if I had the honor to occupy the pulpit so grandly filled by my friend near me, one of my sermons should be from the text, 'A little leaven leaveneth the whole lump,' and" he added, "I know no better illustration of these words than the influence exerted by our Pilgrim Fathers."

In our Saviour's parable in which he likened the Kingdom of God to "a handful of leaven hid in three measures of meal, till the whole was leavened," we have a most suggestive analogy of that subtle and pervasive influence in every activity of life which the Puritan character has exerted in American history.

What, then, are some of the distinctive qualities of the New England leaven in American life?

I. First, and chiefly, let us emphasize once more, as the most opulent feature in the Puritan character, its sublime faith in a personal God. I emphasize the adjectives. Faith in God may mean much or little; not seldom an incident rather than

an influence in life. But to these men faith was a sublime passion, that which laid hold of God as one directly concerned and immediately interested in human affairs. I am aware of a tendency in these days to discount the religion of the Puritan, as though it were but a step removed from superstition and credulity. It is said he worshiped the God of the Old Testament, not the God of the New Testament. The distinction is superficial and false.

II. It may perhaps seem strange to some of my hearers if I emphasize as a second quality in the Pilgrim character its absolutely wholesome humanness. In making that claim—the supreme humanness of the Pilgrim—I am well aware that I run counter to the popular impression with which a certain type of historian has made us familiar. Satire and caricature, in his own age and the age succeeding, delighted to hold up the Puritan to the scorn of the world as an unhealthy, unhuman, abnormal type of man. In the coarse lampoons of the period, he was constantly depicted as a grim, sour-faced individual, with an expression suggestive of vinegar, moving with a gait perpetually adjusted to the music of the tomb. His epitaph was supposed to read something like this, "Born in despondency, he matured in dejection, he grew old in depression, and died in disgust." Against such a view, so false to history, so superficial in judgment, we protest today.

III. In the third place, I emphasize as another quality in the New England leaven, the superb courage of the Pilgrims. I do not know that human history records anywhere a more wonderful type of heroism than animated the men and women and children who first braved the perils of New England. It was a courage that found utterance in a three-fold expression:

1. The courage of decision.
2. The courage of conviction.
3. The courage of endurance.

With such endurance, willing to abide God's time, not doubting, that however dark the passing moment, the future is safe in his hands, who can doubt that a nation descended from such a stock will yet overcome every problem that lies in its way, and repeat in the years to come the triumphs of progress which the courage of these Pilgrims made possible by their decision, conviction and endurance?—Rev. Donald Sage Mackay, D. D.

PLYMOUTH ROCK.

In one of the little old houses at Plymouth is to be found a curious store for the sale of antiquities and old junk which is decidedly entertaining, whatever the mind with which one views it. The proprietor is a direct descendant of both Miles Standish and John Alden, and in his musty shop he ministers to the modern craze for antiquities with true Yankee enterprise. All sorts of old things, from a worn-out set

of harness to a battered riding hat of a hundred years ago, can be bought here. Visitors from the West, you are told, are the best customers for this old stuff, and they gladly pay twentieth century prices for eighteenth century cast-off "duds." With every souvenir spoon is given a piece of stone, which you are solemnly assured, by the sacred names of Standish and Alden, is a genuine fragment of Plymouth Rock itself. It is consoling to think that should the old rock ever be engulfed by an earthquake, it could doubtless be resorted to two or three times over by cementing together the fragments that are cherished in tens of thousands of American homes. I willingly offer mine for the service!—William T. Ellis.

A NATIONAL WASHDAY.

It is well to remember that, heroic as were the Pilgrim Fathers, the Pilgrim Mothers had, in some respects, even a higher stamp of courage and faith. For a woman to face the wilderness, and create a home there, is harder than for a man to endure the necessary severities in the life of a pioneer. How intolerable the conditions were at Plymouth, in that first bleak winter of 1621, on an unknown shore, is shown by the fact that half the little company of the Mayflower died in the "first sickness," as the records call it—evidently an epidemic of galloping consumption from the few details that are preserved. And the women suffered most, being less able to stand the bitter cold and the incessant labor of those fatal winter days.

The first thing we hear about the Pilgrim Mothers is their doing the washing for the ship's company before the Mayflower ever reached Plymouth at all. That historic vessel first dropped anchor where Provincetown now stands, on Cape Cod, and after the Sabbath had been kept, Monday, November 24th, was observed by the Pilgrim women as the first American wash-day. They had been a hundred and thirty-three days on board ship, and the wash was consequently large. But their feminine hearts were undaunted; the shore was gained, a pool of fresh water was found, wash-kettles were slung across fires of juniper, which "smelled very sweet and strong," and the girls and the women bent to their task. This is the first glimpse we get of the cheerful, incessant industry that was the portion of every woman in Plymouth colony henceforth. It was, alas, this very washday, in the cold, raw wind, on the open shore, that gave so many of them the colds and coughs that never left them afterward. There were but twenty-nine women and girls in Plymouth colony. Before that terrible winter was over, fourteen out of the eighteen wives and mothers were dead, and some of the girls besides. The lovely Rose Standish, the wife of the gallant captain, was among those who perished—too frail a flower to bloom hardily in the rugged soil of the new continent.

—M. W. Adams.

THE FOREFATHERS.

They would not bend the conscience

To suit a tyrant's frown,
And at the feet of haughty kings
They would not bow them down;
They met their proud oppressors

With calm, undaunted eye,
As men long used to suffer,
And not afraid to die;
In the strength of God they trusted,
In the love of God they wrought;
Nor gold, nor earthly glory,
Nor praise of men they sought.
In humble faith and patience
They lived their little day,
And laid their strong foundations
At Plymouth and the Bay.

—Increase N. Tarbox.

FOREFATHERS' DAY POEMS.

We sing of heroes who outdied
The boast of chivalry;
Whose valor braved the shock amid
A stormy sea and sky;
Whose deeds were deeds of mercy, done
To persecuted man;
Whose wreaths were wreaths of triumph,
won
In virtue's fearless van!

Pilgrims of glory! There shall rise
Fast praise from heart and tongue
Of all for whom in sacrifice,
Like martyr-saints, ye sprung;
And their children's children shall outpour
From echoing clime to clime,
New pacans for the toils ye bore
In a nation's morning-time.

New occasions, teach new duties; time
makes ancient good uncouth;
They must upward still, and onward, who
would keep abreast of truth;
Lo! before us gleam her campfires! we
ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly
through the desperate winter sea,
Nor attempt the future's portal with the
past's blood-rusted key.

—James Russell Lowell.

God had sifted three kingdoms to find the
wheat for this planting,
Then sifted the wheat, as the living seed of
a nation;
So say the chronicles old, and such is the
faith of the people.—Longfellow.

[Much suggestive Forefathers' Day material, sermons, illustrations and poems, will be found in the volume "The Homiletic Year," by the editor of this department, pages 258 to 266, published by F. M. BARTON, Cleveland, Ohio.]

Every one is familiar with the following beautiful passage from our own Longfellow:
"I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!"

Discussion on Church Quarrels and Their Solution.

THE KILKENNY CATS IN CHURCH.

OR CHURCH QUARRELS AND THEIR CURE.

Everybody has heard of the famous cats of Kilkenny:

"Each cat thought there was one cat too many;
So they quarreled and fit,
They scratched and they bit,
Till, excepting their tails,
And some scraps of their nails,
Instead of two cats, there wa'n't any."

Now, that is a genuine fac-simile picture of a church quarrel and its results. It is a sadly true representation of the way far too many churches meet their death. It seems strange that there should have been need for an apostle's warning against our "biting" and "devouring" one another. For wolves to devour sheep is no wonder; but for sheep to devour one another is monstrous and astonishing. Yet Paul seemed to foresee that this most unnatural of things would transpire, and therefore wrote a most definite warning: "But if ye bite and devour one another, take heed that ye be not consumed one of another." And, sad to contemplate, how many, many churches, since those words were written, have met their death in this unnatural, savage-like, cannibalistic way!

We have read of two friends who met on the street one day. One inquired of the other how his church was prospering. "Not at all, I am sorry to say," was the answer, "our members are diminishing weekly." "Why, how is that? Has the wolf got into the fold?" "Worse than that, I fear. If it was only the wolf that was worrying the flock, we might cherish the hope that we could get him driven out. The fact is, the sheep have taken to worrying each other, and our condition, therefore, could not be worse."

Church quarrels, moreover, become all the more difficult to account for when we come to consider how trivial, in most cases, are their cause and occasion.

The new Episcopal Cathedral of St. John the Divine, in New York City, has just been the theatre of a most senseless discussion. It seems that an artist, Mr. Borgium had been entrusted to design two angels, the "Annunciation" and the "Resurrection," for the entrance of one of the chapels. This the sculptor did, giving to each the face of a female. But some of the high authorities among the clergy objected. They claimed that angels were males, and as such must be recognized in art. Mr. Borgium, in order to quiet matters, shattered his figure, clipped and cut and crushed them to pieces. We are in doubt whether he has left the country in disgust, for he was a foreign artist, or whether he will try a new creation on other lines. But it certainly was a senseless and ridiculous quarrel over the question of angelic gender.

In 1897 a very bitter quarrel sprang up in one of the churches of Syracuse, N. Y., which even involved the bishop of the diocese, over the question of the anatomy of an angel. A memorial window had been presented to the church in question, and in the window, a transfiguration scene, were three figures of angels, one sitting, one kneeling, while the third, being transfigured, according to the artist's conception, was without wings. The quarrel sprang up over the question as to whether it was orthodox to have such an undeveloped specimen of an angel as one without wings. We have not heard of any church quarrel yet as to whether a true devil has horns and a red tail, but such a cause of dispute would be just as reasonable.

In 1895 a church in Rochester, N. Y., was shut up by the members and a black flag hung over it because the late Bishop Cox forbade certain ritualistic practices in it. The altar and other furniture was taken out and stored in a warehouse, and the church has not been opened since. It is dead—"as dead as a door nail," and that is as dead as anything can be.

Reading "Anecdotes of the Wesleys," not long since, we were struck with the notice of a division, in 1778, in a church in Halifax, about "an angel with a trumpet in his hand," which one party would have fixed on the top of a sounding-board over the pulpit, while the other party would not consent to it. The difficulty was so great that the circuit preachers could not reconcile the contending parties, so they agreed to leave it to Mr. Wesley and abide his decision. When Mr. Wesley came he gave his judgment against the angel, and to put an end to all future strife he requested Mr. Bradford to offer a burnt sacrifice of the angel on the altar of peace. He did so, and the apple of discord was removed and Zion became again a quiet habitation.

Dr. Cannon was once appealed to by a certain

church where there was a great commotion in regard to the point whether in newly painting their church edifice the color should be white or yellow. When the committee had stated their case, and with an emphasis, not to say acrimony, which gave sad proof of the existence of a fearful feud upon such an unimportant question, the doctor quietly said: "I should advise you, on the whole, to paint the house black. It is cheap, and a good color to wear, and eminently appropriate for a body that ought to go into mourning over such a foolish, suicidal quarrel among its members."

We don't go much for "altars," but it would seem that an "altar of peace" might be a good institution in not a few of our churches of to-day. And if the buildings of all quarrelling churches were to be painted in the appropriate black, it has occurred to the writer to wonder if a casual observer might not have occasion to think that throughout the land there had come about a sudden and most unaccountable change of style in the matter of church decoration!

They say that there is a star-fish in the Caledonian lakes sometimes dredged up from the deep water. It looks firm and strong, most compactly put together. But the moment that you pull off one of its branching limbs, no matter how small it may be, the singular creature begins itself to dislocate the rest, with wonderful certainty of contortion, throwing away its radiate arms and jerking from their sockets its members, until the entire body is a shapeless wreck and confusion of death; and nothing remains of what was one of the most exquisitely beautiful forms in nature save a hundred wriggling fragments, each repulsive and dying by suicide. What could suggest a picture more sadly true of a quarrelling congregation? So any church may go. Once let the members, forgetting God, rush into reckless bickerings and quarrels, and usually how they do hurry themselves into utter dissolution and remediless ruin! The end comes swiftly. And this sad sight, we are sorry to say, is not rare. There have been enough such church deaths in our fair land to make a whole cemetery of desolate graves. And over every one of them might be erected a monument with this direct inscription: "Lied of suicide by dismemberment."

Now there is one sure remedy against every such evil possibility. It is love—love to Christ, and to one another, for Christ's sake. Where such love is found such discord cannot come. A wife of a few months, in her first quarrel, was asked by her husband which ought to give up first? With a smile and a caress she replied: "The one that loves most!" Think what blessed results would flow from following this rule in the family of God. Who will do most, or submit to most? The one that loves most. Who will yield most? The one that loves most. Yes, and who will bear most and yield first for Zion's sake? He who loves most. Beautiful are the fruits of the spirit of love. Surely we ought to cultivate them more, and thereby more and more display the graces that should mark the member of God's household of faith. Besides, this is the way to personal happiness and success. A celebrated English lawyer was once asked the secret of his success. He replied: "I win my cases by admissions." He would admit so much, would yield so far and make so many concessions that the jury were impressed with his extreme fairness. Wonderful principle this would be for securing peace in the household of God! Why should we insist on having only our own way? No great principle can be at stake, certainly none so important as that of love and good-will. Why not yield to the wishes of others? Win peace by concession—a most honorable triumph!

"But," it may be asked, "what if, after all, there comes a time when we have exceeded the 'as much as lieth in you,' and cannot 'live peaceably with all men,' what then? Well, if worse comes to worse and we must be so foolish as to quarrel, then let us be most careful that we never in any way include the Lord in our bickerings. An example will explain. The story is told of a good Scotchwoman who had a serious quarrel with her minister—a Scotch quarrel about church matters—but, to the surprise of the pastor, she continued her regular attendance at worship. He expressed his gratification as well as surprise at her conduct upon which she replied, "Oh, sir, my quarrel was with you, not with the Lord!" Certainly a sensible rejoinder; and we only wish that all easily-offended, fault-finding, minister-blaming, peace-disturbing church members would not include the Lord in their quarrels either with their pastor or their fellow-members. But we have no right to make allowances for quarrelling at all.

The only cure is love. To be really Christ's is to

display a spirit of love which must annihilate all feuds and heal all differences. Love, brotherly love, is the badge of discipleship: "For this is the message that we heard from the beginning, that we should love one another." "We know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother, abideth in death." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." And this commandment have we from him, "That he who loveth God loveth his brother also."

A little fable, not from Esop, in conclusion. "A very hard-hearted clapper in an old church tower professed the intensest distress because its bell was hopelessly cracked. Many people thought it a pitiable position, and wished the sad-hearted clapper a better bell. But just then the ghost of ancient Diogenes, the sage, floated in through the window, and whistled most angrily: "Master Clapper, cease your noise, and remember, in the first place, you cracked the bell; and, secondly, nobody would have known it had you not told them." I have often observed that those who bemoan divisions in a church are they who make them; and I also observe some times that they who make them are most ready to publish the fact; I have observed another fact, viz., that all clappers are not of as good metal as the bells they crack."—Rev. G. B. F. Hallock, D. D.

ANOTHER RECEIPT FOR THE CURE OF CHURCH QUARRELS.

A good many years ago an old Connecticut farmer whose daughter, just married, was about to accompany her husband to the new home, stepped forward and presented a new bucket to his son-in-law, saying: "Harry, you are taking my gal away, and though you have the best right to her, yet I must own it; hard parting with her. She's a spunky piece; got a good deal of the old man about her. Now, Harry, take this waterpail, and if she throws fire, you throw water."

A writer in the "Detroit Free Press" tells how a somewhat similar object lesson was given him and his young wife:

"Alice and I have our little differences of opinion, now and then—I suppose all young married people do, and sometimes it is not easy to effect a reconciliation right away; we are both so high-tempered."

Well, the other evening we went into a delicatessen shop in our neighborhood to get something nice for our evening luncheon. We had just had a lively little tiff and had made up.

In the back of the shop a little boy and a little girl, the proprietor's children, were having a vociferous quarrel over some toys. She slapped him, he kicked at her, then she slapped him again, then he pulled her hair.

Suddenly on this unpleasant scene appeared a third child, a baby boy of about two years, with a tin horn, which he began to blow mightily. He blew so loud that it drowned out the sound of the quarrel; he went up to his brother and blew the horn in his face; then he went up to the little sister and blew the horn in her face. The two—wranglers stopped quarreling and laughed. The baby kept on blowing the horn, the other boy beat the drum and the girl began to pound on a toy piano.

We were served by this time and started out. At a toy shop, on the way home, Alice turned to go in, and I said: "What do you want in there?"

"I'm going to buy a tin horn," she said. "Good!" I exclaimed. "We'll get the biggest horn they have."

Whenever there is any sign of a quarrel coming on, one or the other of us blows on the tin horn, then we laugh and 'make up.' This is the story of the horn of peace. It never fails—there is no patent on it. Tell about it to everybody you know, if you want to."

It would be well for a good many congregations to have in the church vestibule, along with the "fire-pails," or in some other convenient place, some reminder of the danger of unchecked quarrels. It matters little whether it be a "wedding bucket" or a "tin horn of peace," so long as the members are brought to realize their folly, or are made to cease efforts that fan the spark of dissension into a flame of passion.—Rev. G. B. F. Hallock, D. D.

THE FIRST CHURCH QUARREL.

We owe to Dr. Hulbert a graphic description of the first church quarrel. He says the first church in the world assembled in a garden, and consisted of two enrolled members and one attache of the congregation; and that the two members got into such a scrap that the owner of the premises bundled the whole affair, church and congregation, out of his garden. At the next meeting of the church, one of the worshippers killed the other with a club. Now, the Doctor says, he has not heard of any recent church quarrel as bad as that. On the whole he thinks that there has been considerable improvement in the way of harmony.

The Prize Answer and Discussion.

The prize in the "Church Quarrel Contest" is awarded to J. F. Shepherd, pastor of the First Presbyterian Church, Webb City, Mo.

We present some extracts which show the varieties of the "church quarrel" in different parts of the country.

In reading the responses to the "church quarrel proposition," it has been interesting to note the occasion of the quarrel. Several were difficulties over a former pastor, in which the entire church membership was directly involved. Some were because of money transactions between two leading men, the rest of the church gradually taking sides. In the country the quarrel was generally some variety of trouble over fences and stock. (It would seem to be a wise precaution for a farmer to keep an especially keen watch over his fences. He would not only keep straying stock out of his fields, but quarrels out of his church.) In several instances the trouble was caused by a revolt against aggravated cases of "one-man power." Once it was because of a Sunday School Election, and once only because of trouble in the choir, and once the result of a quarrel between two prominent women of the church.

But while the causes of the quarrels were varied and trivial, the methods of ending these difficulties were similar to monotony. Exclusion was rarely resorted to. While often judicious preaching brought about a healthy public sentiment, and wise counsel and discreet action had their own good effects, yet the all-conquering weapon was prayer. If the opposing brethren could be persuaded to meet together and to pray together, the end of the quarrel was at hand.

The general trend would seem to be against exclusion from the church unless absolutely necessary, and against arbitration.

Settling Church Quarrels.

(By J. F. SHEPHERD, D. D., Webb City, Mo.)

1 and 2. I was vainly striving for a revival. The church had been recently built. Two brethren, Smith and Jones, being active at the beginning. Jones was wealthy and gave liberally. Smith was poor but a good leader of church singing. Smith claimed that his subscription for church building was on the condition that he, being a carpenter could work out half of it. Jones denied any conditions. A bitter quarrel followed; Smith withdrew from attendance and the congregational music languished. I called and urged his attendance and help. He came and Jones ceased to come. I met Jones after the second evening, and was assured that, if I preferred Smith to him, I could have him. I told him that I could not get along without him, but as I could not lead the singing and preach also, I wished him to suggest a leader of song. I was friendly, he unmoved. I asked two or three devout Christians to pray that God's Spirit would accomplish what I seemed to be unable to do. Soon Jones requested a meeting which was speedily arranged. Each entered without speaking. After a word of counsel to forgive without discussion of the past, and an earnest prayer for forgiving grace and peace. Jones crossed the room, saying, "I propose to bury the hatchet, handle and all. How do you do, Brother Smith?" Smith replied by throwing his arms around Jones while both wept like children. Within a week twenty-seven, nearly all heads of families, were added to the church on confession of faith. When Smith died two years later, no one outside the family, felt the loss more than Jones.

3. Act with opposers as if he knew of no opposition, while with himself he honestly seeks to know how much reason there is for opposition, and with Divine

help, honestly strives to remove the reason by more faithful service.

4. When it is clearly apparent that his work will be permanently hindered, and that another can do better work than he there, he should resign.

5. Bestow upon members of each faction equal recognition in association and church appointments.

6. Generally yes, unless that will cause a large alienation of people. Dismissal should be only when it is clearly evident that nothing else will help the church or save the man.

7. I have not and do not believe that Church arbitration is God's method. Have never seen it succeed. Prefer the proper Biblical process.

8. Yes, with best results, but only when some circumstance had made them receptive to such influence.

CHARLES LYNCH, OF BRISTOW, VA., WRITES:

"There had been trouble in the choir. Four prominent families were concerned. This quarrel was the chief cause of my predecessor's removal as pastor from the church. Several families were about to leave the church. We prayed for guidance. I preached the gospel of harmony, without alluding to any faction, and personalities were studiously avoided. I appointed a lady as organist-in-chief whom all loved, and requested her to invite the other girls to preside in turn at the organ, though it was understood that she was leader of the church music. She accepted. Now all wanted peace. On Sabbath we saw the warring members, sitting side by side around the organ. I preached on 'The Blessedness of Forgetting.'—Phil. 3:18. It was a happy day for pastor, choir, and congregation. The trouble was settled—and it stays settled."

Walter S. Smith, of Arlington, Ind., writes: "I was called to a church where the pastor had left six months before, and the official members were not on speaking terms. The invitation was informal, extended by two sisters of the church who were anxious over their families of young people. After being there two months I held a protracted meeting, but, though attendance was good, the results were meager. My predecessor had left with about a hundred dollars due on his salary, and it was about this debt that the trouble rose. At the close of the service on the ninth day of our meeting, I remarked, 'Brethren, some sin is in this camp and God withholds his blessing from us. It is, I think, the sin of Achan, and the golden wedge and the Babylonish garment are in the form of a few miserable dollars. This debt must be raised or the meeting must close. Put me down for \$5.00 towards paying it.' The brother who had most objected to the debt spoke up, 'Put me down for \$5.00, I don't want to go to hell.' (I had said nothing of that kind, myself.) Others subscribed rapidly and the debt was soon adjusted. The estranged brethren shook hands and have lived in peace ever since. The meeting went on and we had a glorious ingathering."

J. W. Brown, of Albert, New Brunswick, says: "I got together two brethren who had quarreled. Each began to plead his own case, and to magnify the wrong-doing to the other. I proposed that each should ask God to show us a way out of the difficulty. I led in prayer and they followed, and before we rose from our knees the difficulty was settled. It only remained for each to acknowledge his own wrong and clasp hands with the other. They were both sincere, and each got God's mind in his prayer, and so came to see alike."

Edward W. Burke, of Norristown, Pa., writes: "Two church officers had been at loggerheads for years, and the church was split into factions. The men were capable of being a strong team, if they would pull together. I persuaded them to meet me in the study. I said for the sake of God's cause and their own souls, they must settle the difficulty. I checked any disposition to stir up the old coals. We knelt and I prayed for help in this trying hour. Then I said, 'Brethren, here on your knees, I want you to promise God to bury the hatchet.' An awful silence followed. But suddenly the older man said, 'I will.' Soon the younger man said, 'I also will.'"

Some weeks after, the younger man was taken ill and died. The other man was a steadfast friend through the weeks of illness, and to the widow and children in their desolation. Then a great revival swept the community. Many were saved. The church was united and strengthened."

One pastor in the west, writes: "On appointment to a certain church, I found a man who held seven offices, and the pastor could not turn round in church affairs without asking his permission.

"After I had been there two months I arranged for a well-known lecturer to address my young people. When the brother heard of the young people's plan,

he declared no lecture should be given, and it was not. Before Christmas, I asked him, as superintendent of the S. S., to appoint a committee to arrange for Christmas and he consented. The day before the festival, several of my members asked about the preparations. I was surprised for their names were on the committee. Interviewing the brother, he said that no one did anything, and he and his wife carried all the burdens. Inquiring if he had sought assistance, the reply was, no and that he did not intend to do so. I appointed a committee of six to assist him, and he grew angry and vowed to show me out of the church. On the next morning, I secured twenty members who carried the preparations through to perfection. During the day he demanded his church letter. I said, 'Brother, call upon me in two weeks, if you then wish it, I will grant your request.' I filed his seven offices with seven persons. He did everything in his power to make my ministry a failure. I treated him courteously and urged the membership to do the same. At the expiration of eight weeks he invited me to call at his house. I found a few friends there. He said, 'I am sorry I have acted as I have. I have been miserable. Won't you forgive me?' We clasped hands, then knelt and prayed together. From that day he was to me and to the church a loyal friend."

George W. King, pastor of Dumbarton Ave., M. E. Church, Washington, D. C., writes of expulsion: "Not to resort to unless he (the chief offender) is living an immoral life or is such a crank that the body of the church as such is against him. Even then it would be better to try again to heal rather cut him off. As to arbitration: No. Family quarrels had better be settled at home. In a word, the spirit of Christ in the preacher will conquer most difficulties, but if the preacher lacks the ability for his position, or has not enough of the grace of God to win, he should resign. He may not conquer in a day, but he should be conquering from day to day."

C. N. Tosh, of Hettick, Ill., gives his experience as follows: "Between one of the deacons and a brother on adjoining farms, bad fences and bad stock had created bad blood. I had both brethren to come on Saturday to a church meeting. I asked them to go out into the church yard and try to settle the matter while we in the church prayed for them. They retired and the church prayed. It was not long until they returned and reported they had settled and buried the hatchet. There were no questions asked, but from that day there was no trouble between the deacon and his neighbor."

A. R. Pugh, of Cincinnati, says: "Once in my experience I called together contending parties and insisted that they state their grievances to me and not to each other, and then closed the controversy with a spiritual prayer meeting. This soon put an end to the difficulty."

SELF RETRIBUTION POWER OF MEANNESS.

"I never trouble to avenge myself. When a man injures me I put his name on a slip of paper and lock it up in a drawer. It is marvellous how men I have thus labeled have the knack of disappearing," so says another. My own experiences, as I look back, is, I never knew a man who, in his relations with me, exhibited meanness, jealousy, envy, malice, uncharitable judgment and pusillanimity, that did not later, if not sooner, come to grief himself. It has never been necessary to vindicate myself in a single instance where I have ached from pure unselfish motives, however magnified and misrepresented. A. T. Pierson.

Wedding Etiquette.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That the minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, laws and cautions, and a very important chapter on the Etiquette of Weddings. It is bound in a la Roycroft in dove-colored oze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us \$1.00 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the Funeral Manual with it, send \$1.75 for both.

F. M. Barton, Caxton Bldg., Cleveland, O.

Unusual.

"WATCH YOUR HAT AND COAT."

A well-known Southern politician tells of a South Carolina preacher who, finding the weather too warm for comfort, pulled off his coat and preached in his shirt-sleeves. After the sermon, one of the deacons of the church, thinking that a newspaper man present might be disposed to make a sensational story of the incident, said to the clergyman:

"Did you know, when you pulled off your coat, that one of those newspaper fellows was in meetin'?"

"I did, indeed," responded the preacher, "but I had my eye on it all the time!"—*Saturday Evening Post*.

When I was in college, we used to have a lexicon for the study of Greek, which they called Liddell's and Scott's. Of the two men, Liddell was the head of a great school. One day he promised to remit the punishment of flogging for a youthful offender, if he would write four lines of poetry. These are the lines the boy wrote:

"There is a Lexicon made by Liddell and Scott,
Part of it's good and part of it's not;

The part that is good is the part made by
Scott;

The part by Liddell is the part that is rot."

John was quite at home with the dead, but with the living was always amiss. His daughter had been married the year previous, and the parson hearing she had a baby at the house, when he came up to John, said: "John, I hear your daughter has a baby at the house." John took off his hat, mopped his brow—John always perspired at the slightest provocation. "What is it, John?" It always took John two minutes to get an idea into his head and three to get one out. "Why, it is a child." "Of course, John, it is a child, but is it a boy or girl?" "Why, on my honor, I don't know, sir, but I am going over there now, sir, and will soon be able to find out whether I am a grandmother or a grandfather."

There is a story of a Scotch gentleman who had to dismiss his gardener for dishonesty. For the sake of the man's wife and family, however, he gave him a "character," and framed it in this way:—"I hereby certify that A. B. has been my gardener for over two years, and that during that time he got more out of the garden than any man I ever employed."

After a sermon setting forth the importance of a spiritual knowledge of Christ we all went into the class meeting. An old Scotchman gave in his testimony. He said: "I liked the zurmon much. We must ave this art experience. I like the religion of the art. If a mon as is religion in is ed an you cut off is ed then is religion's gone. But me brethern if a mon as is religion in is art then if ee as is ed cut off ee still as is religion left. Yes brethern let us all get art religion."—R. C. Wuestenberg.

The *Church Economist* says we shall not need to urge our readers to peruse the following poetical effusion, which we find "going the rounds" in the press. It is about as clever a skit in its line as we ever came across. It gives the situation in a way that leaves nothing more to be said, especially by the male persuasion:

THE LADIES' AID.

*From the Reformed Church Herald of
Lisbon, Ia.*

We've put a fine addition on the good old church at home,
It's just the latest kilter, with a gallery and dome,
It seats a thousand people—finest church in all the town,
And when 'twas dedicated, why we planked ten thousand down;
That is, we paid five thousand—every deacon did his best—
And the Ladies' Aid Society, it promised all the rest.
We've got an organ in the church—very finest in the land,
It's got a thousand pipes or more, its melody is grand.
And when we sit on cushioned pews and hear the master play,
It carries us to realms of bliss unnumbered miles away.
It cost a cool three thousand, and it's stood the hardest test;
We'll pay a thousand on it—the Ladies' Aid the rest.
They'll give a hundred sociables, cantatas, too, and teas;
They'll bake a thousand angel cakes, and tons of cream they'll freeze.
They'll beg and scrape and toil and sweat for seven years or more,
And then they'll start all o'er again, for a carpet for the floor.
No, it isn't just like digging out the money from your vest
When the Ladies' Aid gets busy and says:
"We'll pay the rest."
Of course we're proud of our big church from pulpit up to spire;
It is the darling of our eyes, the crown of our desire,
But when I see the sisters work to raise the cash that lacks,
I somehow feel the church is built on women's tired backs.
And sometimes I can't help thinking when we reach the regions blest,
That men will get the toil and sweat, and the Ladies' Aid the rest. J. N. N.

Does your mother allow you to have two pieces of pie when you are at home, Willie?" asked the hostess.

"No, ma'am."

"Well, do you think she would like you to have two pieces here?"

"Oh, she wouldn't care," said Willie, confidentially, "this isn't her pie."

Methods Department.

PRAYER MEETING METHODS.

W. C. KING.

If experience is the truest school, then possibly a few lessons from one pastor's efforts to resuscitate and rejuvenate the prayer meetings in a dead church may be helpful to other pastors. After assuming the pastorate, it required some weeks' time in which to understand the exact situation and fix upon the methods best calculated to lift the people out of their rut. Having mapped out his plan of campaign he called a meeting of all the church officers—clerk, deacons, trustees, etc.—in his study and spent an evening awakening in them a sense of the real need. As one result of this conference they appointed a committee to print a neat topic card. In the make-up of the card or the topics themselves there is no claim to originality nor effort after sensationalism. With the subject and scripture in hand it was believed many would come prepared to participate, which proved to be the case. Excepting dates, the contents of the card follows:

PRAYER MEETING TOPICS

FIRST BAPTIST CHURCH

DEADWOOD, SOUTH DAKOTA

OUR MOTTO:

Good Meetings Rather than Great.
Converts Rather than Crowds.
Results Rather than Reports.

A Faith Service—Hebrews 11.

A White Service—Psalm 51.

[Every person who comes is requested to wear white and carry or wear white flowers, or at least a knot of white ribbon.]

A Purpose Meeting—Psalm 108.

A Palm Tree Service—Psalm 92: 12.

An Old Folks Song Service.

[The B. Y. P. U. Society will entertain all the church members of fifty years of age or over.]

A Joy Feast—Phil. 4: 1-8.

Monthly Covenant Meeting.

A "Say So" Meeting—Psalm 107.

A Missionary Evening.

A Praise Service.

Keyed in harmony with annual Thanksgiving Day.

An Assurance Meeting.

Monthly Covenant Meeting.

Remember that these services are expected to be

BRIGHT, BRIEF, BROTHERLY.

The real work now remained to be done. Brief public explanations accompanied the distribution of the cards. A committee was appointed to "assist in preparing for the White Service" and the committee asked to decorate the room in white, so hiding stove, organ, etc. The interest of the people was now growing, and the first end gained. Careful attention was given to the preparation for the first service, especially to the end that everything be brief, bright and brotherly. The pastor discovered that by taking sufficient time to prepare and

by vigorous exercise of his will, it was possible to be reasonably brief in his exposition of the lesson. Only two points were made in his opening talk. The blackboard was brought out and served a good purpose in emphasizing these points. Everything hackneyed and stiff was excluded. The senior deacon said at the close: "The moment I took my seat I was conscious of the Spirit's presence in power." The room was crowded with expectant receptive people. Five minutes before the regular time for closing, the leader announced that, after singing one verse of "Blest be the Tie that Binds our Hearts in Christian Love," the remaining time would be spent in proving ourselves brotherly, emphasizing that the meeting was not closed, and would not be until after the benediction should be pronounced, so no one should leave.

How the people enjoyed this part of the service. Everybody shook hands with everybody, strangers were introduced and the spirit of good-fellowship prevailed, and others than the proverbial oldest member pronounced it the best prayer meeting they ever attended.

The lessons are evident—he that runneth may read. Effort, forethought and love on the pastor's part are absolutely essential to a good mid-week service. Having the interest and love for the people and the service, any pastor should be able to introduce variety in the way of live topics and brief, pointed expositions and illustrations, as will awaken and maintain the interest.

There is no law, scriptural or otherwise, against making a prayer meeting interesting, nor is a "spiritual" meeting synonymous with a stupid meeting. If the people know for an absolute certainty that the order will be something like this, two hymns, a monotonous prayer by the pastor, another hymn, then a "talk" of from 20 or 35 minutes, followed by a prayer by Deacon Drybones, a hymn or two interspersed with tedious "pauses" and the benediction, who can blame them for laggard attendance?

The proper inference from what has been recited in this experience is that only the initial service has been held, but already the revival has come and the wheels are out of the ruts. However, there will be no relaxing of effort. The prayer meeting will still be brought up as a topic of conversation in calling on the members. Careful planning will prevent any two meetings being exactly alike, but all equally calculated to strengthen the faith, brighten the hope and to be generally helpful to the people.

PRAYER MEETING PROVERBS.

Whoso loveth the prayer meeting rejoiceth his pastor.

It's a poor meeting that does no one any good.

A cheerful leader maketh a happy meeting.

Where there is no preparation, the people suffer.

It's a wise leader that knows his own topic.

He that trusteth to his own head is foolish; the wise man studies his Bible.

Start a meeting in the way it should go, and it will be a success—if you keep it going.

The leader expects every member to do his duty.

A good thought is rather to be chosen than fine words.

A poor speaker is better than a mute.

If at first you forget what you meant to say, try, try again.

A hymn from the heart is better than a dozen just to fill in.

Silence is golden—when some one else is speaking.

Listen to others as you would that they should listen to you.

Better is a little with earnestness than a long testimony without sincerity.

The truth and nothing but the truth—but not the *whole* truth in one night.

Commit thy thoughts unto the Lord, and thy words shall be established.

Rub the dust out of your own eyes before you criticize others.

Early to open and early to close makes a meeting more inviting for the next time.

A meeting deferred maketh the audience tired.—*Christian Endeavor World*.

WHAT IS PRAYER?

JOHN P. D. JOHN, LL. D.

Prayer is not dictation. It does not imply that the one who makes the request has any such claim on the one of whom the request is made that to withhold it would be injustice. If the refusal is injustice the petition is not a prayer, but a claim. If a man owes me, I do not pray him to pay me; I demand it. If he refuses, he denies not my prayer, but my demand. We dictate when we have power and authority; we pray when we have neither. Dictation means independence; prayer means dependence. Further: prayer is not a commercial transaction, involving the tender of so much return from God in the form of our gratification. If I go into the market with a dollar, I can buy anything that is valued at a dollar; but not so with prayer. I can not, with so much desire and faith as an equivalent, claim any specific desired good that may be in God's storehouse, and then complain to God as I would to the merchant if I do not get my choice. It is not a question of barter.

Apply these two points to the case of the mother pleading with desire and faith, for the life of her child. If God sees that it is best for the child to die, any persistent demand by the mother for its life will be dictation and not prayer. Since desire and faith can not be measured as an equivalent for any supposed good that we may ignorantly choose it can not

be arbitrarily used as an offset against the death of her child.

What, then, is prayer? It is asking God, in Christ's name, for what we want; and such prayer is always answered. It is not sufficient for us to say we ask in Christ's name. That will not make it so. The question is, does Christ himself ask the Father for what we ask him? If it is really Christ's prayer that we offer, it is as impossible for the prayer to go unanswered as it is for God himself to break his word. Asking God in Christ's name is the same as asking according to God's will. That alone is true prayer which leaves the result wholly in the will of God.

In answer to prayer, God will, if he sees fit, send us rain; give us bountiful harvests; turn away famine and pestilence and raise our suffering ones to health. And if it be better otherwise, and these blessings be withheld, we are better for having submitted to his will.

PASTOR CHARLES WAGNER ON THE LORD'S PRAYER.

The Lord's Prayer has its fixed abode in the rightness of infinite space and in the heart of suffering humanity. It begins in God and ends in him, after having passed through these three steps in the life of tortured humanity—hunger, sin, evil. It begins with an expression of filial confidence, and ends with a triumphant affirmation. It is faith which prays, which prays through the lips of him who possessed it in a twofold energy; faith in God, and faith in man. The Lord's Prayer is therefore a confession of faith framed by him who was the supreme authority on the subject. There is no prayer so beautiful. Its luminous expanse stretches away to the farthest limit of the blue sky.

Texts of sermons of the past five years' annual meetings of London Missionary Society:

1900—Rev. R. F. Horton, M. A., D. D.: "God, our Saviour, who will have all men to be saved and to come unto the knowledge of the truth."—1 Tim. 2:4.

1901—Rev. R. Glover, D. D.: "Go ye into all the world and preach the Gospel to every creature."—Mark 16:15.

1902—Rev. J. H. Jowett, M. A.: "I fill up that which is behind of the afflictions of Christ."—Col. 1:24.

1903—Rev. P. T. Forsyth, M. A., D. D.: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."—John 12:31, 32.

1904—Rev. W. L. Watkinson, D. D.: "The mountain of the Lord's house shall be established in the top of the mountains . . . and all nations shall flow unto it. . . . O house of Jacob, come ye and let us walk in the light of the Lord."—Isaiah 2:1-5.

1905—Rev. C. Silvester Horne: "And he must needs pass through Samaria."—John 4:4.

SEVENTY-FIVE YARDS OF GREEN-BACKS.

Simpson Church, Brooklyn, N. Y., renovated and largely improved its entire interior, expending \$29,000. All departments of the church liberally supported the work. The Epworth League chapter pledged \$400. Its members agreed personally to pledge themselves for various amounts, and also help every other department as far as they were able. The entire amount needed was covered in pledges two years ago. The renovating occurred during the summer of 1902. The league paid, through entertainments, \$67 of its pledge, and although the present and newly-elected officers were not asked to take up the immediate payment of this balance of \$333, yet they all felt that it would be a most desirable thing for the Epworth League and for the church to have the matter out of the way. The chairman of the membership committee, Mr. W. E. Selph, initiated the movement, and carried it through to a successful finish on the following plan:

A contract was prepared, and all who would contribute from \$5 to \$15, signed their names to the paper, but payment was conditional on the entire amount being secured. The full amount needed was obtained without apparent effort. It would have taken several years to have raised this money by entertainments. A fair would not have been advisable, for the ladies' aid society had just held one. But this plan, although seemingly very simple, was most effective, and appealed favorably to nearly all who were approached, even though everyone had liberally contributed through many other channels. There was great rejoicing when the entire sum had been paid.

It was determined to recognize the liquidation of the indebtedness as a notable event. All former presidents of the chapter were invited to speak on some phase of the league work. The board of trustees was represented. Then invitations were sent to every member, and full announcement was made at the church services. It was stated that the night would hereafter be known in our league history as "Greenback Night." The affair was largely attended, and after other exercises, Mr. Selph produced new serially-numbered one-dollar bills, 334 in number, pinned together end to end, and making a chain about 235 feet long. These were on a large roller, and as he explained how the money had been secured, the league treasurer, Mr. Hunt, accepted it, and then commenced the transferring of the same to the church treasurer.

The picture gives only a faint idea of the large pile this money made, and I could not even commence to describe the enthusiasm that was felt over this novel method of demonstrating practically the amount that had been received.

Those grouped in the picture are the cabinet, the pastor, and the two members of the board of trustees.—Cornelius S. Loder in *Epworth Herald*.

CONCERNING CONSERVATIVES.

AN UNFAIR CONTRAST

"And what are these two methods? That of the Higher Criticism is—that the Bible shall be interpreted by a devout study of its various paths with all the light that can be thrown upon it from all sources. Its concrete purpose is to ascertain its full and exact history. It has no theory of inspiration; it simply investigates and reports what it finds.

"The method of the other side is based on an unquestioning assent to the Bible as a miraculously inspired book, every word literally true, every event historical, without myth or legend—infallible—the whole being the product of the direct inspiration of God and, therefore, equally authoritative in all parts. Such and so unlike are the two methods."

SOME DISCRIMINATING STRICTURES

On the above, by Dr. Willis J. Beecher of Auburn Theological Seminary, in a pamphlet entitled *The Old Tradition and the New*, published by Pilgrim Press, Boston.

"There are a great many of us opposed to the so-called modern view who experience no sensation as of one looking into a mirror when we read such a passage as the above. Indeed, we are so presumptuous as to claim that we are trying to interpret the Bible 'by a devout study of its various parts with all the light that can be thrown upon it from all sources; and that our concrete purpose is to ascertain its full and exact history.' At the outset of an investigation we do not assume it to be a fact that the Bible is uniquely inspired, but we equally avoid the assumption that it is not so inspired. We do not assume it to be a fact that the statements of the Bible are all thoroughly truthful, but we also avoid assuming that they are untruthful. We are ready to recognize the elements of fiction in the Bible to any extent to which the evidence actually shows that they are there. We are aware that fiction, whether in the form of parable, fable, allegory, poem, myth or legend, may be truthful in its own proper meaning as fact can be, and may teach the same spiritual lessons which it would teach if it were fact. But we insist that questions of this kind shall be decided upon evidence and not according to the exigencies of some preconceived theory. And in dealing with evidence we insist that the testimony of the Bible on any point shall be examined before it is rejected.

"We are ready to accept evolution as a fact to the extent to which it is proven to be a fact. Beyond that we are willing to accept it as a working hypothesis up to the point where it comes into conflict with facts. Our belief that the supreme energy of the universe is a personal God does not preclude our accepting evolution as a method in which the personal God ordinarily works. But we do not believe that Jehovah is the slave of evolution any more than the Jupiter is the slave of the fates.

"We try to deal with the miraculous elements in the Bible on the basis of the fair weighing of evidence. Past generations

have shown a disposition to interpret marvels into the Scriptures. We are willing to part with all supposed miraculous elements that can fairly be eliminated by just interpretation or explanation or any other process consistent with the evidence in the case. But we insist that some one's notion that God never works a miracle is not by itself a sufficient reason for declaring accredited testimony to be false.

"In fine, the question of method that separates us from the higher critics of the Modern View is the question as to how testimony is to be regarded. We affirm that in the beginnings of an investigation statements of fact are to be provisionally received as true, except as there exist reasons for not receiving them; and that, as the investigation proceeds, these provisional results are to be finally accepted save in so far as reasons may appear for rejecting or modifying them, or for holding them open. This differs from the rule sometimes attributed to us, namely that Biblical statements of fact are to be accepted unless they are positively disproved. At the outset we make no difference between Biblical statements of fact and no other statements of fact."—Bulletin Bible Teachers Training School.

There is always a best way of doing everything, even if it be to boil an egg. Manners are the happy ways of doing things; each one a stroke of genius or of love, now repeated and hardened into usage.—Emerson.

A minister in Oak Park, Ill., whose men for the most part do business in Chicago, and who find it difficult to maintain family worship, has prepared a little manual called "Four Weeks of Family Worship for Busy Homes." If other pastors think that they might find it of use, more copies will be printed, and the type will be held for a few days. A sample will be sent free to any one interested, so long as the present supply lasts. Request should be made to Rev. W. E. Barton, D. D., Oak Park, Ill. If the sender prefers, he may inclose 10 cents, which just covers cost and postage.

IF I WERE PASTOR

I would offer a prize of \$1.00 or \$2.00 to the boy in Sunday School who gives the best reasons why a boy should go to church. The reasons should be written out and handed to the superintendent who should number them and cut off names before handing to the judges. The judges should not be connected with the church. The editor of a paper would make a good judge, and the publicity he would give it would advertise church and Sunday School.

THE TEN COMMANDMENTS.—Ex. XX; 1-17.

Ten Twenty-Minute Sermons, each Sunday Night at Jefferson Street Baptist Church.

By ROBT. J. DOGAN, Pastor.

| | |
|-------------------------------|-------------------------|
| Aug. 2, Modern Idolatry. | Sept. 6, Bible Chastity |
| Aug. 9, Profanity. | Sept. 13, Who a Thief? |
| Aug. 16, The Law of Rest. | Sept. 20, Slander. |
| Aug. 23, Special to Children. | Sept. 27, Covetousness. |
| Aug. 30, Who a Murderer? | Oct. 4, The Sun. |

Excellent Gospel Music at Each Service.

Come and Bring Your Friends.

SECRET OF A LONG LIFE.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions and did not believe all the world wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She did unto others as she would be done by.—North Carolina Christian Advocate.

PIANO TUNING PAYS

Our Graduates Earn \$5 to \$10 per Day the Year Round.

IF YOU ARE RECEIVING LESS, WE CAN DOUBLE YOUR EARNING POWER.



THE TUNE-A-PHONE IN USE.

We teach Piano Tuning, Action Regulating, Voicing and Fine Repairing, all in one practical, easy and complete course, taken at your own home by correspondence. Under our PERSONAL ATTENTION system of instruction, and by use of our EXCLUSIVE invention, the Tune-a-Phone, ANY ONE WHO CAN HEAR can learn to tune. After two or three months of LEISURE HOUR STUDY, you can begin to earn money by tuning, regulating and repairing pianos. When you have finished our course, we will grant you a Diploma accepted everywhere as PROOF of SKILL. You will then be in possession of a business that will make you independent and your own master for life.

We supply FREE a TUNE-A-PHONE, also a working model of a full-size, modern upright Piano Action, also the necessary tools for each pupil. Many professional tuners study with us to perfect themselves in their art. SCORES OF MUSICIANS take the course that they may be able to care for their own instruments. More take our course as a sure means to money-making. We fit our students to command splendid profits in the pleasantest of professions.

Read what some of Our Graduates Say about it.

"My best day's earning has been to tune four pianos at \$5 each."—(Rev.) C. D. Nickelsen, Hood River, Oregon.

"I made \$36 last week, and \$12 the last two months, tuning and regulating pianos."—Joseph Gribler, Astoria, Oregon.

"I average \$9 a day."—Simpson Thomas, Aquebogue, N. Y.

"I easily make an average of \$5 to \$6 a day."—John T. Hannam, Galt, Ont.

"I made \$100.00 fixing two old pianos."—Mrs. S. A. Albertus, Los Angeles, Cal.

"I made \$31.50 the first two weeks, and \$5 to \$12 per day thereafter."—Carey F. Hall, Coffeyville, Kan.

"I am earning good money since I began tuning, repairing, etc. Last week I took in \$27.50, and next week I am sure I can raise that."—Ray J. Magnus, Manistee, Mich.

"This profession, I find, is one that is surely not over-crowded. At a place where there are several older tuners, I get more work than I can easily dispose of, from which I realize from \$2.50 to \$3 per instrument."—J. W. Unser, Tiffin, Ohio.



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